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Devoted to Christian Political and Social Science



As we have gathered in rich harvests from the fields,
As we have taken lovely fruits from bending trees,
So gather Thou, O God, Thanksgiving from our hearts,
So take Thou gratitude from those on bended knee.

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Vol. LXI

NOVEMBER, 1927

No. 11

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What the Pilgrims Brought from Europe



BOOK recently issued by one of the Seventh Day Sabbatarian sects takes the remarkable position that the civil rest day established by law, is a parasite upon our body politic, imported from Europe, much the same as the corn borer has been in recent years. A simple glance at the history of the Pilgrims who settled Massachusetts Bay in 1620 ought to dispel that patch of brain fog.

It is quite evident that the Indians had no such custom and that it was brought by these early settlers from Holland and England. They, of course brought their habits, dress, arms, culture, religion, civic ideals and laws. They planted them here and that implantation has developed into our present civilization. Space will permit of discussion of the civic ideals only, which they brought with them.



They brought the Calvinistic views of the nature, relations and functions of the State. Their Calvinism was not a mere doctrine of predestination or pretention. It took the pigmy thinkers of a later age to so conceive of this world view. To them Calvinism on its civic side was the view that God was the source of all civil authority; that the State was immediately responsible to Him; that it should be kept separate from the church and neither be dominated by or be ruled by the church; that Christ was the head of both. They may have carried this idea to Holland

with them, but they certainly developed it in contact with the Dutch reformers.

They brought with them the ideas of civil laws based upon the general principles of the Bible and not exclusively on the letter of the Mosaic Code. The outstanding illustrations were their laws concerning blasphemy, profanity, speaking the truth under oath, the Sabbath Day and chastity.

That in one or two instances in another colony, these laws, especially the Sabbath laws, were made rather more particular and stringent than seems wise to us is readily granted. This was the work of the second generation and more especially of those which came directly from England. The Pilgrim's themselves, broadened by contact with Dutch culture and possessing, many of them, a fairly liberal education, established a code of laws that with slight adaptations, would not be considered either narrow or harsh today, except by the anti-Christian, radical element of the population. The narrowness and severity, came with the cramping by frontier conditions. Isolation of pioneers always has that tendency at first.

They brought with them their ideas of a State religion. It was not the establishment of a church, or any form of organic union between Church and State, but the idea that the State as one of God's ordinances should be religious

in its relation to God and in the exercise of its functions. In embodying this idea, they opened their town meetings with prayer and asked their ministers to instruct them in the Biblical principles of civil government. Their judges and magistrates either offered prayers at the opening of Court, or legislative bodies, or invited their ministers to do so. They established civic thanksgiving and fast days.

Their first Thanksgiving was appointed for and held on February 22d, 1621. It was planned as a day of fasting and prayer but the opportune arrival of a ship loaded with provisions caused the change. But the appointment and the change were neither of them made by the church, but by the civic body under the action of Governor Bradford. This has grown into our universal, national, annual Thanksgiving Day held by proclamation of the President.

What has been vital to the growth of the United States is, that they brought with them the idea of the right of the people to create its own government and to alter it when it was deemed necessary. This idea bore fruit in the Mayflower Compact, the Colonial Articles of Confederation, the Declaration of Independence, and our own present national and state constitutions. It is the basis upon which the people presume to modify the present forms of government by Amendments, even though they may change the essential form. Since the adoption of the constitution in 1788 they have not changed the essential form of government, but simply strengthened and improved what was then done.

But to call any item of the civic ideals they brought here at that time a parasite, is simply speaking under the blinding ignorance of sectarian prejudice. It came all together and has grown together as a single system, except where it has been mutilated since by atheism, Romanism or Mormonism. The wisdom of Americans is to keep this system of political economy intact, develop it constantly and every year at our National Thanksgiving Day, thank God for His revelation of this ideal of government.



Thanksgiving

1 1 1

*O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee
Who givest all?*

<i>For Peaceful homes and healthful days,</i>	<i>Whatever Lord, we lend to Thee,</i>
<i>For all the blessings earth displays,</i>	<i>Repaid a thousand fold will be;</i>
<i>We owe Thee thankfulness and praise,</i>	<i>Then gladly will we give to Thee</i>
<i>Who givest all?</i>	<i>Who givest all?</i>

NOTES BY THE WAY

HEWYWOOD BROUN, columnist of the New York World went on a strike because Ralph Pulitzer Editor, blue pencilled his diatribes against Governor Fuller and the Massachusetts Courts. The whole world will probably continue to move in its accustomed course, so why worry.

SWEDEN has stepped into the path of common sense by refusing to recognize the validity of foreign divorces for her citizens. The United States might well follow this in refusing to recognize the validity of French, Mexican or Nicaraguan divorces for United States citizens. Let each nation wash its own dirty linen at home is good sense and good law.

TEX RICKARD, promoter of prize fights, was arrested and put on trial in San Francisco, for inter-state shipment of the Tunney-Dempsey fight pictures. Evidently, they had assumed that the present popularity of prize fighting had repealed this law. The taint of fraud about the whole fight business should be but another cogent reason for its enforcement.

DISCIPLINE on the New York Stock Exchange was administered to Herman W. Booth, late in September, when he was expelled and his seat at once sold to another. The charge was methods of business inconsistent with just and equitable trade. This sort of discipline is far more efficient, than civil law in keeping the Exchange honest.

FIFTY-FIVE Rear Admirals and twice too many navy yards are not giving the country its money's worth in naval strength, is the opinion of Rear Admiral Mc. Gruder, Governor of the Philadelphia Navy Yard. It does look a bit top heavy to the average land-lubber taxpayer. Maybe too that explains our failure to agree on any scheme of naval reduction. Secretary Wilbur wisely countered by asking him to submit plans for a reorganization.

PARTY DEMOCRACY in America was brought rather suddenly to the fork in the roads by the surrender of leadership of the dry faction by Mr. McAdoo. Before it lie two roads. One is the path of law enforcement, defense of the rights of the people against exploiters of every sort and progress in applying ethical knowledge. The other is labelled Rum, Romanism, Rebellion, and Ring rule. We would suggest to the leaders of this party an old couplet,

"Choose well, for your choice
Is brief, and yet endless."

REORGANIZED Mormons, sometimes called Josephites, who deny the validity of the original revelation concerning polygamy, but in all things else are Mormons, claim this year a membership of 100,574 and a budget of

\$476,534.00. The body is suffering from internal dissensions which are slowly disintegrating them.

THE most recent illustration of the prophet without honor in his own country, but honored abroad, is in Albania. The government there recently changed the name of Port Sangiovani Di Medua to Port Wilson in honor of the part the late President Wilson had in establishing that country.

WITH Mustapha Kemal, passing Sunday rest day laws, for the social and economic benefit of Turkey and Admiral Saito urging another naval limitation conference which Christian nations seem loath to consider, it looks as though the spirit of Christ is forsaking the Occident for the Orient.

NOT even the best of laws and the most Christian purpose in administration can prevent dissatisfaction in an overly developed industry, such as is the mining of coal today in Great Britain and the United States. Recent reports indicate that the Canadian "Disputes Act," has failed to prevent strikes in this industry, while succeeding in all others. The only remedy, is fewer mines and fewer miners, with the surplus absorbed in manufacturing.

INVESTIGATING the relations between the races in the South, the Commission in Interracial Goodwill reports that the things which need constant attention are: "Health, housing, sanitation, recreation, legal justice, traveling accommodations, crime prevention, proper provision for colored in jails, alms houses, juvenile detention homes, and constructive newspaper publicity." This might also be added, "Conventions where colored delegates represent their constituencies on an equality with the white race."

LOUISVILLE, Kentucky Republicans, have called upon the Federal Government to straighten out the crooked politics of their city. For some years they controlled the city by means of fraudulent negro votes. Now the Democrats having gotten control, are throwing out legitimate negro votes. He who chooses fraud to govern his city, will probably sooner or later perish by fraud, as he that takes a rifle to run an election, a la Mexico, is apt to be lined up against a blank wall. Righteousness, altruism and self-control, are the only sure foundations of popular government.

THREE ideas are emphasized by the articles of former prohibition administrator Major Mills as published in *Colliers* recently. He first brings out the idea that honest and efficient enforcement of the prohibition laws can and does succeed, as well as in the case of any other law. The second idea is that senatorial and other kinds of political patronage is the chief obstacle of enforcement, and the civil service rules are overdue; and third that we may as well hope to bring in the kingdom of heaven by putting the Devil at the head of the church as to bring in prohibition by putting drinking men or those interested in the traffic in charge of this work. These same ideas are emphasized from several

other districts where there is effort to oust efficient officers because of their fidelity.

ONE trouble with George Remus of Cincinnati is, that he seems to think his will is law and that the laws of God and of the United States are not in the same class with his whims. It takes a life sentence or the electric chair, to cure that obsession.

IT is to be profoundly regretted that the information contained in the article written by Henry L. Stimson and published in the Saturday Evening Post of Oct. 8th, was not given to the country months since. It would have saved much bitter criticism of the government and could have done no possible harm.

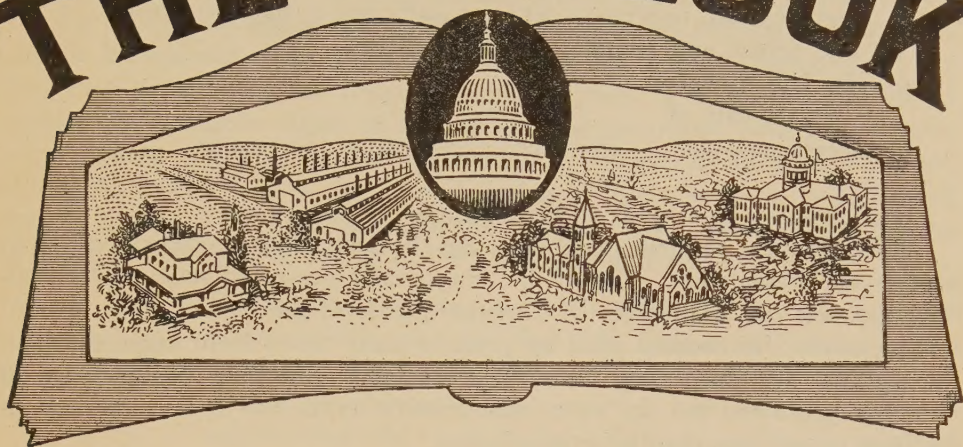
TRUTH will out. Chicago's reputation as a super-criminal spot, is to some extent owing to its crime commission, which would not hear, "hush, hush," from those who are afraid that telling the truth will hurt the city. It may do that for a time, but the reduction in crime, in a little longer time, will remedy that, if only they will get busy and elect a man instead of a makebelieve for mayor.

STANLEY BALDWIN, Premier of Great Britain expressed a vital fact for the whole English speaking race, as well as for the Commonwealth of Nations, when he said in Toronto, during his visit in August, "So long as we speak the same language and obey the same God, we shall remain one people, the only hope of the world." Peace and permanency under the kingship of Jesus Christ, is today its only hope.

IT comes as something of a shock to Americans who a generation ago followed John Hay's lead into the realm of generous thinking of Great Britain, and an utter repudiation of the fine art of twisting the lions tail, as a political method, to read the serious appeal of Archbishop Temple to the visiting Legionaires to use their influence in purging the schools of America and their text books of hatred of Great Britain and especially England. We thought that was long past history. But then there is Bill Thompson and the way he has fired Dr. McAndrews for setting his face against this sin against the peace of the world.

WORK on the facade of the Louvain library has been stopped by Nicholas Murray Butler as representative of the Carnegie Foundation because the architect Whitney Warren insists upon carving over the door "Destroyed by Teuton fury. Restored by American love." It has been suggested instead that the inscription read "Destroyed by war. Restored by American love." For once we are with Dr. Butler. Much of the good work of that library will be done in the time when the patrons will be as ashamed of such an inscription as high toned Americans now are, of some of the epitaphs that sixty-five years ago were hurled across the Mason and Dixon line.

THE OUTLOOK



The New Lankford Bill

Before the 69th Congress adjourned, Congressman Lankford of Georgia, gave notice on the floor of the house that he would re-introduce this Bill for a Sunday Rest Day Law for the District of Columbia, as soon as the Seventieth Congress convenes.

With this in mind, the various organizations interested in the preservation of the civil Sabbath, met in conference at the Fort Pitt hotel in Pittsburgh, Pa. in June of this year and formed a united council looking toward a more perfect co-operation in this work in the future.

The societies represented at this gathering were The Lord's Day Alliance of the United States, the Lord's Day Alliance of the states of Pennsylvania, Ohio, and Maryland and the Pittsburgh District, which are affiliated with the National organization, the National Reform Association, the International Reform Bureau, the Board of Temperance and Moral Welfare of the Presbyterian Church U.S.A., the American Sunday School Union, the Washington D.C. Bible School Association, the National W.C.T.U., The Reformed and United Presbyterian churches. Other organizations interested are invited to enter this Council whenever they so desire.

The Rev. David G. Wylie, of New York, President of the National Lord's Day Alliance, was chosen as president of the United Council and Mrs. H. Moffatt Bradley, Secretary of the Washington D.C. Bible School Association Washington, D.C. was chosen Secretary.

A second meeting of this United Council was held in the Assembly room of the American Bible Union, 1816 Chestnut St., Philadelphia, Pa. on Oct. 7th, 1927. These societies have agreed to stand squarely for a Bill which forbids all unnecessary business and Labor on the Lord's Day; all commercialized amusements and entertainments, such as theaters and picture shows and whatever unnecessarily disturbs the peace of the Lord's Day.

They urge upon all organizations of every sort, who are interested in the

preservation of the American Civil Sabbath and improving the moral conditions of the nations capital, to prepare petitions, addressed in this manner.

To The Senate and House of Representatives
of The U.S. Congress

in the care of

Congressman——— from the——— District of———

or

Senator——— from the state of———

Forward these petitions to either of the above mentioned societies for classification and presentation. One of the things which prevented action in the 69th Congress, was the indifference of Christian people of the United States toward this measure. Its enemies piled up protests many times more numerous than the petitions for its passage. Your leaders know you want this measure to pass, but you alone can say so in unmistakable terms, and it must be said in the form of petitions in order to be effective.

Imported Racial Strife

Led by one Winfield Eschelmann, a senior in the Gary, Ind. High School 1,357 students struck against the admission to that institution, of 24 Negro students. The Gary City Council might have three negro members; fourteen per cent of the population might be Negroes, but they could not attend the same High School.

The Magazine "Time", gives the following analysis of the nationality of these strikers. U. S. Negroes form 14 percent of Gary's population, U. S. whites form 36 percent, foreign born whites form 50 percent. Thus a large majority of Winfield Eschelmann and friends were—if representative of Gary's population—descended 14 percent from Slavs, 10 percent from Poles, 4 percent from Hungarians, 3 percent from Austrians, 3 percent from Croats, 3 percent from Italians, 2 percent from Germans, 1 percent from Greeks, 1 percent from Mexicans, 8 percent from miscellaneous white races, 1 percent from races of other colors.

With the large migration of Negroes to the Northern cities, this phase of the problem is bound to become acute. With increased economic resources and improved education, it will be impossible for these race-rabid snobs to trample on the rights of the Negroes. The Christian Americans will not stand for a policy such as is disgracing the Union of South Africa just now, any more than they will stand for the violence manifested in recent years in Chicago, Detroit, and Tulsa. As Christian Americans, white and black, it behooves us to agree on a policy of living together, that will be satisfactory to both races.

It seems to us that if we were members of this race, we would prefer our own schools as well as our own churches. It is, we believe the policy in most of our cities, to make these schools as good as the ones attended by the white race. In the changing conditions of the present, such emergencies as this in Gary are bound to arise. There was no special High School for them in that part of the city. Twenty-four students were not enough to warrant establishing

such a school. The Negro Alderman who took this attitude was right, and no objection should have been made by any one against this temporary arrangement.

We believe the authorities made a great mistake in yielding to this bit of juvenile lawlessness. The \$15,000 appropriated for a special school "will not equip even a shack," as the Negro Alderman argued. Probably serious talk of applying the exclusion clause of the immigration law would have been all that was necessary. Judging by the combination of names carried by their leader, he may have been born in this country, but more likely his name was changed after he arrived. We have no prejudices against naturalized Americans, but we do object to these people adding to the racial problems we already have.

We Thank Thee, O God,

For the fact that the cause of International Peace was greatly promoted this year and that The League of Nations left it several leagues further advanced this autumn than it found it.

That Prohibition is justifying itself and making progress in commending itself to the minds of all altruistic people and that there is developing the conviction and moral courage necessary for the impending struggle with the militant forces of greed and appetite.

That Atheism, in spite of its recent spurt, is not gaining or getting any appreciable hold of the people. But the number of those who adhere to Christianity is gaining steadily.

Christ are growing in of their problems and a them and go forward in humanity.

Atheism and their camou-ists and the Intelligentsia, pelling ministers of the leaders to search their thoroughly, and sift their and to purge the body of ence, but is in no way

For the splendid efforts the calamities of the year and other agencies and which they rallied and ad-

That the "Bible in the won several and notable the different states during



That the churches of numbers, understanding determination to meet the cause of Christ and

That the assaults of flaged allies the Modern- by their attacks are com-gospel and Christian own hearts and lives more churches more carefully Christ of all alien influ-discouraging them.

of the people in meeting through the Red Cross the promptness with ministered this aid.

Schools" movement has victories in the courts of this year.

That the government of the United States and of the several states have steadfastly resisted every effort of Atheist, bootleggers, wet politicians and Sabbath exploiters to break down the laws which are protecting society.

That new doors of opportunity for service have been opened for the National Reform Association to proclaim the civic gospel and the suzerainty of Jesus Christ and that we have been able to enter them.

That spiritual alienism in American life is becoming more and more discredited in the eyes of real Americans.

That the political claims of Mormonism, and Romanism are being better understood and confronted with less of hysteria and more of quiet courageous conviction.

That the sphere and limits of Christian toleration in America as well as its splendid qualities are being more perfectly comprehended and more generously conceded.

That in our economic life the ideal of national welfare is winning over the old pagan ideal of national wealth.

That in spite of the disorganization of the American family life among the non-Christian, unsocial elements of the nation it is holding fast among the Christian, church elements and they are growing in numbers, and in proportion to the population.

And for every other gleam of hope of the dawning kingdom of Christ.

A Dangerous Secret Order

Were George Washington to return today, I believe that he would say his advice to look with disfavor on all secret, oath-bound, political societies, applied exactly to the Fascisti as it has been transplanted from Italy to the Italian elements of our population.

The Director of Naturalization in Baltimore has announced that judging from the copy of the oath he had seen, having taken it would bar a person so sworn from naturalization. The Fascisti replied by making public the oath alleged to be required which is as follows:

"I swear upon my honor:

"To serve with loyalty and discipline the Fascisti idea of society based upon religion, nation and family, and to promote respect for law and order and hierarchy, and for the tradition of the race

"To love, serve, obey and exalt the United States of America and to teach obedience to and respect for its Constitution and laws.

"To keep alive the veneration for Italy as our country of origin and as the eternal light of civilization and greatness.

"To fight with all my strength the theories and ideas aiming to subvert, corrupt or disintegrate religion, love of country, and family.

"To make all efforts to better my culture and myself, physically and morally, so as to deserve to belong to those who serve and guide the nation in the greatest moments.

"To be disciplined to the hierarchies of the Fascisti League of North America."

While all can commend its obligations to love and serve and obey the United States, and promote respect for law and to oppose disintegrating theories; to better self in order to better serve, yet noting further obligations, it seems to split allegiance three ways between the "hierarchy," we presume the Papal hierarchy is meant. Italy and the United States. Like the Director of Naturalization, we believe this means a divided loyalty.

Three things this country cannot endure: to divide the loyalty of its citizens with any other power that is political in effect; to keep alive and cultivate the language, culture, ideals, or customs of any other nation or race, or to tolerate forms of organization which by their very nature tend to provoke strife and promote similar organizations by their antagonists to counteract them. This

sort of thing has been the curse of Italy, in times past. It has been no help to America and is utterly un-American in its method. We stand squarely with Washington when he said:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with real design to direct, control, counteract, or awe the regular deliberations and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction; to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation the will of party, often a small but artful and enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common councils, and modified by mutual interests.

However combinations or associations of the above descriptions may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying afterward the very engines which have lifted them to unjust dominion."

Movie Incompetence

Three elements of stupidity are brought to light by the recent developments in the motion picture industry. The first is, that in spite of unrivaled patronage the managers of these corporations have produced a dividend of less than two per cent on their investment.

The second is, that they have been guilty of such reckless waste that the wonder is they have produced any profit at all.

The third and the most stupid of all is, that they have undertaken to remedy this by reducing wages. This might be excusable if it applied only to the extravagant, senseless, high salaries of the stars, but it applies to the rather low paid help all down the line. This is just another example of boom business and the gambling spirit which controls it. Will Hays will have to get a managerial, efficiency expert as a side partner to cut out the waste. They will never put the business on a sound basis, by letting the leaks of wholesale waste run, and then trying to make the toilers pay for it. This policy cuts the nerves of their industry at the point of consumption and raises ill will in a quarter where they can least afford it. A better policy would be to cut the salaries of the stars to reasonable limits, insist on every manager earning his salary by his reasonable savings, improving the moral and psychological character of their films, raising the wages of the low paid help and raising their standards of efficiency and giving the distributors a more fair deal. There is a gold mine in the industry if so managed, and only wreckage in their present plans.

Red Cross Roll Call

Sunday November 13 is the day set for the annual Roll Call of the National Red Cross. On that day workers will cover the entire country with the effort to finance the Red Cross for the coming year.

The Junior Red Cross department will observe its Roll call from October 17 to October 21 and the children enrolled will assist in the general roll call, November 13.

During the last fiscal year of the American Red Cross, 77 disasters were bad enough and of enough importance to be given Red Cross relief. These disasters depleted the treasury so that special effort will be made this Roll Call to replenish it. For, no matter in what part of the country a disaster occurs, the Red Cross Chapter there, is equipped to relieve, if necessary. In the Pittsburgh headquarters, Chamber of Commerce building, supplies always are ready for disaster relief if needed locally.

This is the first year that quotas have been assigned in the membership campaign. The Pittsburgh, Pa., quota is 80,000 and a financial quota of \$120,722. The same proportions in relation to population and wealth will be set for the entire United States.



In addition to being always ready to serve in disaster relief the Red Cross has many other peace time activities. In the Nursing Service department, last year, the Pittsburgh Chapter had 1,893 enrolled. The Junior Red Cross is ever active with the "I serve" ideal always prominent. The Home Hygiene and Care of the Sick classes are being conducted in schools and other community centers. The classes in Nutrition are important, particularly

among mothers. The First Aid and Life Saving department last year instructed more than a quarter of a million persons in how to give emergency treatments.

The work among the ex-service men and for the families of disabled veterans, and the recreational work among the men now in the Army, Navy and Marines, is of the greatest importance. Volunteer workers in the hospitals entertain the men and provide recreation for them. Government claims are settled, hospital treatment is secured for disabled war veterans. Last year, more than 25,000 units of service were given by the Pittsburgh Chapter to disabled veterans. A strong appeal is being put forth that every person in the United States join the American Red Cross, on Red Cross Sunday, November 13. There is no one of our organizations of which Americans are more justly proud. The way in which this organization was mobilized to meet the emergency of the Mississippi flood commends itself as the most remarkable achievement in philanthropy that has ever appeared in the history of the world. The totals during

War time exceeded it of course, but the sudden unexpected call for service of this magnitude was met with such promptness as to surprise even the workers themselves. There is but one way in which we can adequately show our appreciation of this service and that is to replenish its treasury, cheerfully, voluntarily, promptly and generously.

Persian Poppies

Persia's recent action in agreeing to reduce the cultivation of poppies ten percent each year for three years and calling attention to the fact that it would be useless to do so unless the drug manufacturing nations would correspondingly reduce their volume of manufacturing, focuses the attention of the world upon the real culprits, in this nefarious traffic. The manufacturing nations are Great Britain, France, Holland, Switzerland, Japan and the United States. The League of Nations is making some slight progress toward the suppression of this unethical, murderous, unsocial traffic, but until the nations in the League come to the position of the United States and outlaw it for everything else but medicinal uses, little progress will probably be made. In this the problem is practically the same as that of elimination of war. The system should first be outlawed like slavery and then piracy, then by acting in unison, the medicinal trade can be protected and the dope trade be suppressed.

Two Significant Facts

Statistics recently published reveal two significant facts. The first is that the real hourly earnings of labor today, are 4 per cent above those of 1914. The second is, that unemployment is more general now than in 1914, the index figure in that year being 100. That of 1927 is 89.4. The significance of these facts is, that in spite of the popular idea to the contrary, wage earners as a class, are no better off today than in 1914.

Another bearing of these facts is on the present immigration restrictive laws. Had the gates not been closed, unemployment certainly would have increased to an extent far greater than at present. The wisdom of our present policy is evident. They should even be closed against Mexican migration. Industry should be forced by combination of seasonal occupation to furnish regular work for employees and such an adjustment of population should be secured by every means known to industry as would reduce still further this element of unemployment. Idleness is as great a calamity as can befall the worker and is equally a liability to the nation, as has been revealed recently in Austria.

Exploiters Attacked

In a recent issue of the Scot's Observer, there were several references to the attempts of British statesmen to discourage or control the exploiters of the vices and weaknesses of the people. One dealt with betting on the dog races,—there would be no such thing without the betting, which is promoted altogether by the gambling fraternity. These parasites promote it in such a way

that the public is fleeced and the scheme is connived at by the authorities, high and low.

Another was a paper by the Duke of Montrose, advocating a bill he has introduced into Parliament, to amend the Scottish local option bill to provide, that if any dry district loses, that the liquor business will not go back to private hands but be conducted under "Disinterested Management." This is practically the Canadian plan. His Grace is wise enough to advocate this as a means to an end and not as a final solution, and quotes the Scottish proverb,

"Bit by bit's the better plan,

Though big by big's the bolder."

This will prevent the reestablishment of vested interests and take away the campaigning of the trade for immediate profit.

The Editorial utterance on this plan is, that it is wise as far as it goes, but "by many people it is held that disinterested management stereotypes the liquor traffic, by making it respectable." So much of the sterling Scotch loyalty to the ethics of Christianity went into our campaign for the Eighteenth Amendment, that we cannot but rejoice at such a move on the part of this noble Presbyterian elder against the exploiters of his people. If the hope of future exploitation were entirely removed, there wouldn't be fight enough left in the liquor business to make it as interesting as a dog race, or a Chinese cricket fight without the betting.

A Long Step Forward

When the Assembly of the League of Nations voted unanimously at its recent session to adopt the Polish resolution outlawing aggressive war, a long step forward was taken in international law and in gaining that security which is an essential to permanent peace. The resolution is as follows: "All wars of aggression are and always shall be prohibited and that every pacific means must be employed to settle disputes of every description which may arise between States." The courage of the smaller nations in forcing this issue upon the larger powers, brings out one of the supreme benefits of this organization to the world. It gives the smaller nations an opportunity to mass their moral forces against the more hesitant nations. This in itself robs armaments of their value. What may be the next step, time can only tell, but we hope it will be treaties between both the United States and Britain and France forever outlawing war. A definition of aggressive war is also desirable and it is highly probable that it will come through an opinion of the World Court. Even the Balkan nations are cooling down under this peace movement and in the latest flurry between Bulgaria and Jugo-Slovakia, Bulgaria took the initiative of declaring martial law, not against her neighbor, but to suppress her own border ruffians.

Communistic Liberty

A group of Russian writers, in an article in the Manchester Guardian, give the following picture of conditions under the Soviet Government, so far as the freedom of the press is concerned.

Any one who desires the printing of a calling or business card, must first make application for a permit, then wait until the censor approves

and returns it. In publishing anything, the copy must first be approved and the final proof also, which means two trips to the censor's office. The putting of a capital G in the spelling of God causes the rejection of the whole job. Nothing is exempt, not even a text book on mathematics.

A special permit is required to start a printing or publishing business of any kind, and this permit is for only two years. Each firm must submit a list of intended publications six months in advance, accompanied by names and biographies of the authors.

The final test of approval is not art nor truth, but the materialistic background of thought as well as expression and subserviency to the present form of government. The censor has a committee at work on every library in Russia, eliminating all classics and old masterpieces which have any trace of religion or idealism in them. This includes juvenile literature as well as histories, philosophies and letters.

Thus is this atheistic, secularistic tyranny, that adheres to the idea of absolute sovereignty in the government, crushing and strangling the soul of a naturally religious and idealistic people. This, by the way, is what the devotees of "the dictation of the Proletariat" propose for America. Alongside of our Christian American freedom it looks rather like abject slavery of heart and mind as well as body.

THE BULLETIN BOARD

What ails the church? It is made up of human beings.

Bible theology, plus Christian sociology makes progress.

What ails America? Twenty million non-Christians and their children.

A church is not a state. No, but they should have the same head.

Neutrals are a nuisance in any conflict.

Baptismal water, good city water, and the cup of cold water, make a good triangle.

To admire Jesus is not enough to crown Him.

Secularizing government is saying "the eternal NO" to Christ.

Your theory is your faith. Living it proves it.

Culture, character and citizenship must be added to the three R's.

One in a hundred American tourists bought liquor on their permits the past summer, in Canada.



Contributed Articles



The Church and the State Should Co-operate

Co-operation is the need of the hour. The world needs it to be rid of international war. The nation needs it to get rid of class war. And to put an end to war external and internal there must be co-operation between the two greatest institutions, the church and the state. While these lack a common purpose, neither the world nor the nation can be at peace.

Not in the two thousand years since Jesus died to bring peace to the world has this common purpose been realized. In the first period the Church ruled the state. The pope made and unmade kings at his will. When kings were weak they submitted. When they were strong they rebelled. But in neither case was there co-operation between the church and the state.

In the second period, after the Reformation, a change came. In most cases the state ruled the church. The rulers in the church were appointed by the state. The creed of the church was made, or sanctioned, by the state. Instead of the church being the master, as in the earlier period, it now became the servant of the state.

The third period is the present. A very few countries of the world are still in the first stage. A greater number are still in the second. But both of these conditions are passing. All countries seem to be following the example of America, where the church and the state are independent of each other. Can this be regarded as a final condition? On one thing the people of America are agreed. We shall not go back to either of the former conditions, under which the church and state were united. That needs no argument.

But is the present condition in America final? Evidently we have not yet reached co-operation. Shall we conclude that such is not possible? Must there be continued opposition, or even hostility, between these two divine institutions? This does not seem either right or necessary.

Jesus Christ claims to be the ruler of both church and state. Of the former, he says he is the Head; of the latter, he claims to be the King. The church admits His claim to be Head. The state denies His claim to be its King. Instead of owning His authority, the state owns the will of a monarch, or of the people.

Jesus Christ declares that His will, the Bible, is the law for men in every relation of life. The church accepts this law as the rule of its life. The state does not. The state does not own any authority above itself. It claims to be sovereign.

The church teaches the Bible as the law for its members. The state, in most cases, allows the Bible to be read in its schools without comment. At times it is studied as literature. But in America, the state does not allow the Bible to be studied in her schools as the law of life for her citizens. More than that, the

state does allow to be taught in its higher schools and universities a philosophy of life, which, if generally accepted by students, would cripple or destroy the church. The schools of the state may not avowedly teach the doctrines of Christ, but they may and do teach the doctrines of agnosticism.

To this condition Christian citizens have submitted because they had not seen the outcome. Now they are being aroused to the fact that the faith which is taught to their children in the church is being undermined in the schools.

Lincoln said, "This country can not remain half slave and half free." History has verified his saying. We can not continue indefinitely to teach agnosticism in the universities and higher schools, and Christianity in the church. One or other must finally prevail. Which shall it be? Either the church must accept the teachings of the state schools as its own, in which case the church presently, and the state finally, will cease to exist, as have the institutions of the past that have forgotten God.

The other possibility is that the state will accept the belief in Jesus Christ and the Bible which is taught in the church.

This would enable the church and the state to co-operate. They could work, each in its own sphere, performing its own functions, for the glory of God and the common good.

The small boy on the street knows that no game can be played unless the players have a common rule of the game. Neither can two institutions co-operate while they have opposing rules of life. They must adopt a common rule. This is quite as true in regard to church and state as elsewhere. Shall the church accept the agnosticism taught by the state? Or shall the state accept the teaching of the church in regard to Jesus Christ as the ruler, and the Bible as the law of life? If the latter way is chosen, it would mean the more abundant life of both. In the coming time Americans must choose between these two ways.

When it is proposed that the nations shall own Jesus Christ and His law of life, objection is at once raised that this would mean the disastrous union of church and state that we have rejected. If it would mean that, we do not want it. But it may be that it does not mean that. It may be that it means the opposite of such union. Co-operation is not union. Let us see exactly what a union of church and state has meant. This is what we want to avoid.

1. It means that the church is dependent on the state in the choice of officials. For instance, the prime minister of England appoints the heads of the Church of England. The same is true in each country where the church is dependent on the state.

Now let us suppose that the Bible were taught in the state schools—would that enable the U.S. government to appoint the Methodist Bishops or choose the Presbyterian Moderator? Or even suppose that Jesus Christ were owned as the ruler of the nation's life, as He is of the life of individual citizens—would that enable such a thing to be done? Is there any specific thing in the way of government interference with the church that would be reasonably possible under such conditions, that is not possible now?

What could it do, except enable state and church to co-operate through having a common rule of life?

2. A union of church and state means that the church is dependent on the state in legislation.

Again referring to England, the Thirty-Nine Articles, which make up the creed of the Church of England, were given sanction by Parliament. In Germany, it was the government which fixed the creed of the established church. Now, if Congress were acting according to the Sermon on the Mount, as it would be under obligation to do if the Bible was taken as the official standard, would that fact give any possible pretext for interference with the Lutheran standards of belief? Would owning Jesus Christ in any way change the sphere of congressional action? What congress may do is decided already by the clauses of the Constitution dealing with its powers. Suppose that an acknowledgment of the authority of Jesus Christ was made a part of the Constitution by the nation—would that change the sphere of Federal or State action? If so, where? And how? May it not be that men have been crying "Wolf!" where there isn't any such animal?

3. A union of church and state means that the church is dependent on state agencies for support.

In England, the money which supports the church is mainly raised by agents of the state. The same thing has been true in Germany. In this country, each congregation must raise money for its own support, as well as additional funds for the general work of the church.

Let us suppose again that the Bible was taken as the law of the land on moral questions; suppose that its precepts were taught in the schools—would that add the church budget to the annual tax levy? Would that enable a pastor to collect his back salary from the city, or the county? Would the community be compelled to make repairs on the church building? Where and how would it at all affect the present methods by which the church gets its support?

Finally, is there anything in the claim that owning Jesus Christ by the nation as its King, the place which He claims as His right, would in any way bring about the historical union of church and state? It does not appear that it would. Indeed, it would so strengthen the state in the conscientious loyalty of its citizens that there would be no reason for such union.

But what it would make possible, is co-operation. That is what the world needs. We shall have peace when we are united under the Prince of Peace. In this lies the possibility of the co-operation which will end strife.

There is no danger of a union of church and state in America. For that we are thankful. But it does not seem wise in order to get quit of this objectionable union of the church with the state that the state should discard religion also, as has been done. One may throw out the bath water without also throwing out the baby with it. The state needs religion as certainly as the church and for us that religion is Christian. A pagan state and a Christian church can not permanently exist together.

It was through the union of the church with the state, either as master or servant, during the last thousand years, that trouble came to the church. But we

also recall that in the first three centuries after Christ it was the opposition of the pagan state to the Christian church that caused the persecutions. If persecution should arise in the coming years for the followers of Christ, it would seem much more likely from this source. Is this impossible? As one learns of the sufferings of conscientious objectors even unto death in recent years and months, who would hold it impossible? A Christless state may persecute again as it has done before. Only the acceptance by the state of the Lordship of Jesus Christ would make persecution forever impossible. Church and state may have the peace of God when they own the will of God. That is God's price for peace. It can be had only at His price.

James M. Coleman

The History of the Christian Sabbath

WM. PARSONS

The Christian Sabbath, like the Hebrew Sabbath which it supplanted, is both a religious and a civil institution. Which aspect of it is emphasized, depends upon whether it is the church or the state that is using it, or whether the individual for the moment is viewing it through the atmosphere of his church or his civil government.

The Christian civil Sabbath then, is the weekly cessation from business and unnecessary labor on Sunday, commonly called the Lord's Day, which is required by every state in the union in some degree and also by Congress to the extent of the cessation of governmental labor and by the Federal Constitution to the extent that the day is not counted in veto and other time limitations upon governmental acts. An essential part of it is the worship provided for the army and navy and for the inmates of all governmental, charitable or penal institutions. Its spirit in the main is protective of human rights, rather than coercive, in the sphere of human obligations. In establishing this institution the government recognizes five facts.

First, the need of every person for a Sabbath rest.

Second, the need of every person for free time for religious instruction and worship.

Third, the need for all to cease ordinary business and labor, in order that all may rest.

Fourth, the need of the nation for morality and religion, in order to sustain a healthy public sentiment.

Fifth, the fact that God ordained this weekly rest in the most ancient code of civil laws contained in his revelation, the Bible, and required the civil magistrates to enforce it.

The reason for providing worship and religious instruction to the army and navy and the inmates of governmental institutions is, that whenever the government segregates any group of citizens from normal civil life for any reason, that act disturbs the power of such citizens to provide these things for themselves.

The civil Sabbath never attempts to require the citizen to attend any religious

service, perform any religious rite, or forbid any labor essential to the life, safety or health, of the individual or community.

The origin of this institution is not in modern times.

The division of the year into months and weeks of seven days, is probably of Shemitic origin. The incursion of this race into Egypt, probably carried the idea there even before Abraham's time. There is not a trace of it so far as is known among the Ethiopic races. The names of the months and days of the week, have adhered to it from different races and nations who adopted it. Of course we have the clearest record of its development among the Hebrews. Just what the calendar was before the Exodus, is but obscurely known. There is evidence of it before the giving of the Decalogue upon Mt. Sinai. (Ex. 16, 5 and 22-30.) This was most likely the Egyptian week which began on Saturday and ended on Friday. When shortly afterwards, the law was given on Sinai, the Fourth commandment was, "Remember the Sabbath Day to keep it holy."

God has already given them instructions to begin their year with the Month Abib, and fixed the day for the choice of the lamb on the 10th of the month and the feast of the Passover upon the 15th. Each year this was the beginning of their Sabbath for that year, and it came upon a different day of the week each year, as our Christmas or New Year's Day now does. Then they began on the 16th of Abib, Lev. 23, and counted six days, then the first Sabbath after the Passover until the seventh Sabbath. The first day of the week after the seventh Sabbath, was Pentecost, which brought two Sabbaths together. In this way through the year, they intercalated certain feast days and cared for the additional days in the solar year, beginning their year again with Abib, and their Sabbath with Abib 15. The extra five hours and 48 minutes queers their calendar as it did all those of antiquity or as it has the modern Greek and Hebrew calendars. It is very probable but not certain that during the captivity, this system of counting the days of the weeks, was changed to fit the Assyrian and Babylonish customs. The seventh day Sabbath of the nations among whom they lived was adopted. All this of course, is disputed largely by those who lay down the absurd dogma that the precise seventh day of the week has been recognized as the Holy Sabbath from the creation to the present time. It is mentioned only to reveal the fact that no such day has ever been so observed, that the confusion of calendars, the lack of precise and uniform methods of adjusting them which prevailed among the different races and nations, the peculiar method of Hebrew arrangement of the feast days and the Sabbath, all point to the fact that God did not fix on any such one day of the week for the Sabbath and from that point of view, the day in itself is a matter of indifference. But granting the fact that at the time of Christ the Hebrews had drifted away from the Mosaic calendar and had adopted the fixed seventh day of the week for this weekly Sabbath, that argues nothing for carrying over their custom into the Greek and Roman civilization of the Christian era.

What actually took place was that after the resurrection, the Lord always, during the forty days, so far as we have a record, met His disciples on the first day of the week and from that they began to call it the Lord's Day. They con-

tinued to celebrate this day as a day of worship. At the first, most of them were Jews and continued to observe also the seventh day Sabbath. As the church extended into Gentile circles, they were not required to keep the Jewish, or seventh day Sabbath, but they did keep the first day of the week, or the Lord's day, as a holy day. Humble of origin though most of them were, the new life in Christ Jesus made them superior to their civilization and gradually they carried their custom into Greek and Roman social, economic and civil life. At the beginning of the Christian era, the Greek week consisted of ten days; three to the month. The Roman week consisted of eight days. The Nundine, or market days were days when ordinary labor was largely suspended. They gradually became occasions for games and festivals. For three hundred years these three systems were mixed up in the Roman Empire, as today, Hebrew, Mohammedan and Christian are mixed in the Turkish dominion. But that the ever increasing number of Christians observed the first day of the week as their holy day and called it the Lord's Day, and as far as their condition allowed, rested from their labor, is proven by a considerable line of witnesses. Beginning with the New Testament, Luke refers to the gathering together of the disciples on the first day of the week, in Acts 20:7 and Paul in I Cor: 16, 1, 2. John speaks of it as the Lord's Day, in Rev. 1:10. The peculiar argument of Hebrews 4, which comes to a climax in verses 9-11, is held by many not to refer to heaven but to the Sabbath keeping of the Christian dispensation.

After the time of the apostles, the writings of Barnabas, Justin Martyr, Tertullian, Ignatius, Pliny the Younger, the Didache, the Apostolic Constitutions, and Dion Cassius bear ample testimony to this fact. The council of Elvira, about 300 A.D. is the first ecclesiastical body, so far as the record is concerned, that acted upon this fact.

When Constantine became Emperor and a Christian, he found these three rest days in different parts of his empire and also among different races mingled in some of the provinces. His purpose in his Sabbath edict evidently was two fold, to establish the Christian Sabbath as a rest day, to permit slaves and employed freemen time for their worship. There was no required attendance upon religious worship. The Greek and Roman holidays were not disturbed. Even agricultural labor was not altogether forbidden on the Christian Sabbath. That this edict constituted a union of church and state is not a fact of history at all. Other laws may have done so, but not this one.

Sixty years later Theodosius the Great supplemented the edict of Constantine by one which suppressed the Nundine's. His reason for this does not seem to have been religious primarily but about the same as that of Mustapha Kemal when he recently established Sunday as the official rest day of the Turkish Republic. The presence of three different rest days was too much of a disruption of the economic processes of society. The Greek day seems to have died out of itself.

Since that time every Christian nation has had some sort of law recognizing the rights of men to rest, or requiring them to do so. The general principle has

been not to compel attendance upon religious worship. Rome has usually depended upon her spiritual powers to do that. Where she wished to destroy the competition of any other faith, she rather chose suppression than help for her organization.

There have been three departures from this position in the intervening centuries. The first was during the Puritan swing from Rome after the Reformation. The Puritan Sabbath laws of England, were considerably more strict than any of the continental nations. But so far as we are aware, only in the colonies of Connecticut, Georgia, Massachusetts, South Carolina and Virginia, was there any attempt to compel church attendance. This particular feature fell into desuetude, before the Revolution.

The second was the French attempt to restore the Greek calendar during their Revolution which ended when the code of Napoleon went into effect.

The third departure is the attempt of the Russian government to delete every vestige of Christianity. What the end of this will be remains to be seen. This experiment will probably follow the same course as did the French Revolution.

At the present time while the laws of modern nations differ widely in the extent to which they attempt to compel cessation of the ordinary affairs of life, none are attempting to compel attendance upon any form of public worship. This charge is often made in arguments by the apostles of libertinism, exploitation, or Seventh Day sabbatarianism; it is recognized generally however, as the bunkum of the advocates of a weak cause.

In the United States, this is especially becoming clear to the people, that all which the government has a right to do, in Sabbath legislation, is to provide a rest day for the people and protect them in their right to enjoy it; this protection to be from the discrimination of employees, unfair competition of rivals and disturbers of the peace. The provision of religious services for the peculiar wards of the states, is not generally considered Sabbath legislation.

In the present struggle to maintain our Sabbath laws against aggressive exploiters of the people, there seems to be in some quarters a weakening of conviction.

As to the rectitude and justice of such an institution and the laws which maintain it. The reason is not far to seek. The Protestant pulpit has been weak during the last generation in supporting its ideas of the Sabbath, Rome clings to her historic position and tends toward the support of a minimum restriction. Seventh Day Sabbatarians, have distorted these historical facts and have closed their eyes to all the facts about it and attempted to bulldoze the church and the public into an acceptance of their fallacious theories, secularists have sought to follow the lead of France and Russia and the exploiters have seized upon this distracted state of mind to force their way to their spoils. It takes knowledge and conviction to stand against these forces, but the study of the history of the institution will furnish both as well as abundant evidence of the social utility of the civil Sabbath.

How to Rescind the Eighteenth Amendment

JOHN HOWARD DICKASON

An open letter and free advice to wet Senators, wet Congressmen, wet Governors, wet University Presidents, wet any-bodies and wet nobodies, ad infinitum, ad libitum, ad nauseam.

On January 16th, 1920, the Eighteenth Amendment to the Constitution of the United States became effective. There seems to be a slight divergence of opinion as to the desirability and the value of the enactment. Some are so inhospitable as to say that it "snuck in" unasked, unwelcome and unwanted. Certainly to such it is not a desirable member of the Constitutional family. They say it is breeding, and fast, a lot of disturbing offspring in the way of increased drinking, disregard for all law, disreputable morals, and especially among young people. In fact they say that Americans are becoming a nation of hypocrites; that they are content to have their personal liberty wrested from them; that our best citizens are moving to Canada; that workmen are weeping for their beer; that politics have been corrupted; that hogs are down and that we never had such floods and storms in the Mississippi Valley before prohibition became the law of the land.

They forget all about our trans-Atlantic fliers, and some other things that we shall not discuss here. All we want in this brief article, is to suggest to our wet friends how they may get out of their unsatisfactory predicament and bring liberty once more to our beloved land.

There is only one legal way to rescind the 18th Amendment—and that is the **WAY BY WHICH IT WAS ADOPTED**. What is this?

First, start it with prayer-meetings—and keep it up, as we did, for a hundred years, until the conscience of the nation is aroused against the evils of prohibition and enforcement, and will elect a Congress that will annul the hated law. Some question might arise as to *who* is to do the praying; *what* will they pray for, and *why*, but that is their problem, not ours.

Second, invoke the aid of the W.C.T.U. Women's federated Clubs, Y.M. and Y.W.C.A., and do not forget the churches and religious organizations. No moral victory has ever been won without their aid. Win the support of the Anti-Saloon League, and Good Templars and all the Boards of the various denominations and the victory is assured.

Third, bring *facts* before the people, especially show how those communities in which saloons existed, prospered, factories sprung up, savings increased, homes were built, schools were filled to overflowing, jails and lock-ups were emptied, almshouses had no occupants, churches were enlarged, morals were at high tide, and law-breaking absolutely unknown. Such facts as these should win for any cause.

Fourth, Tell them about the evils of prohibition; how little children had to go to school instead of to the pleasant factories and mines, mills and sweat-shops. Tell them about the banks that had to tear down and build larger and secure more clerks and cashiers and bookkeepers—all that expense just because

tens of thousands of men insisted on putting their money in the bank instead of in the tills of the saloon. Don't forget the enormous cost of putting up new school and even college buildings, to take care of the great crowds that demanded admission. Terrible expense! Tell them how perfectly good jails and work-houses and Keeley cures and just scads of breweries and distilleries went to pieces as soon as prohibition came; that if we want these filled again and the wheels of industry to turn, we must have the saloon back. Of course there is one other way of obtaining the same results—to *talk reverence for law, but stab enforcement in the back*. Elect only men who will *not* keep their oath of office. **DON'T FORGET TO VOTE ONLY FOR MEN WHO WILL NOT ENFORCE THE LAW.** But excuse me; I forgot. You are too honorable to do a thing like that. No good citizen would follow a course like that, I am sure, and yet there is *no other hope*. Dry men to enforce the law would wreck the entire works. Think of such a man as Gifford Pinchot acting as Secretary of the Treasury. Talk against the return of the saloon, but clamor loudly for wine and beer *now*. The camel's stomach can eventually get in any place that will admit his head. Then you have won!

But even this course may fail. We do not guarantee it to bring the results you desire, but it is your only hope, Gentlemen of the Wet Order. To follow it will save you praying. It will save you failure with the women. It will save you failure with the church. It will save you failure with all good citizens. It will not save your self-respect. It will not save your money and there is not one chance in a thousand that it will save your bacon.

For the heart of the American people beats true. Our nation will stand for a good deal, even from a Bolshevik, but it will not stand for the *overthrow of law, nor the rending of the flag*. It is slow to anger, but when once the wrath of the American people has been aroused, woe be to the object of its wrath.

Gentlemen of the Wet Order, there is still a chance for you to choose the path of obedience to law and constituted authority. There may come a time when the opportunity of choosing will not be given.

THE DECENT PEOPLE OF AMERICA ARE GETTING PRETTY MAD! LOOK OUT!

The Late Bishop F. S. Spaulding and the Mormons

The following extracts from a letter sent by Bishop Spaulding, Episcopal Bishop of Salt Lake City, Utah to Reverend George Wise of Liverpool, England, on June 27th., 1911 are worthy of reproduction. Bishop Spaulding always endeavored to be scrupulously honest in his criticism of Mormonism and in doing so oft-times spoke favorably of Mormon industry and faithfulness to their Church. This was so magnified in Mormon propaganda literature that folks were given the impression that the Bishop was favorable to Mormonism. How far removed he was from such suspicion can be seen in the extracts we produce.

"There have been probably 300 new polygamous marriages since the Manifesto, but almost all the women so married came from polygamous households—

'What was good enough for our mother is good enough for us,' is the explanation. MORMONISM IS A CRUDE, SUPERSTITIOUS PERVERSION OF CHRISTIANITY.

Many of us hope the Mormon Church is sincere in its declaration that polygamy shall stop and yet we are made suspicious by the fact that President Smith who is 'Prophet, Seer, and Revelator of God' is still living in open polygamy with five wives having had children by most of them since he solemnly promised to give up such relations. The fact that he broke that pledge is proof that he feels that he ought to serve God rather than man and that therefore—whether practiced or not—polygamy is a fundamental doctrine of the Mormon Church."

Henry Peel.

WITH THE CHECKS

Dear Sirs:—Enclosed find my subscription to your work including an extra two dollars for which you will please send *The Christian Statesman* to a friend at address below.

Success to your work.

Dear Editors:—I am enclosing check to help you carry on your work. I wish it were more, for your cause is a worthy one and deserves the support of all Christian people.

Sincerely.

Enclosed find five dollars toward the work of the National Reform Association. I am very much in sympathy with your program, and hope you will succeed in what you are trying to accomplish.

Yours truly.

Editor Christian Statesman

Enclosed find my subscription for your magazine. I enjoy it very much. I have no criticisms of it, but I wish it had a wider circulation. If I could leave my home I would canvas my town for subscribers.

Sincerely Yours,

Please change mailing address of my magazine and find \$1 for your trouble. No receipt is necessary.

Sincerely.

Dear Sir—Enclosed find my subscription. I am very much pleased with the *Christian Statesman*. I would not be without it. I am passing it on to my friends.

Yours in the good work.

Enclosed find check for \$10.00 as evidence that I am interested in the work you are doing. Your magazine is fine and I wish more people could read it.

The church of which I am a member ought to have many on your subscription list and I am sending you names of some who I think would enjoy reading the *Christian Statesman*. Will you kindly send them sample copies of the magazine?

Gentlemen

I am sending a check for \$5.00 as heretofore. I am renewing the subscription to a friend who has enjoyed the magazine and passes it on to others.

Dear Brethren

The *Christian Statesman* is a good tonic. I enjoy it. I wish it could be much more widely read.

EDITORIAL

The Need of the Hour

A lighthouse keeper, a Mr. Norman Shaw, has recently become almost a national figure in Scotland because he refused to do ordinary commercial work with the radio on the Sabbath. He was dismissed for this refusal and public sentiment backed him to the extent of a public subscription to tide him over the interval, until he secured other employment.

The incident is of interest to us simply because it illustrates the spirit of the Scottish people, and why they are probably the freest people on earth. They will not be imposed upon. They would rather suffer than be any man's slave.

Were this example to be followed by every worker whom the corporations insist must work on the Sabbath or quit, the attitude of corporations would soon change, and the question of seven day slavery would soon be solved.

The trouble with too many of our present day citizens is, that the soul is smaller than the world in which it finds itself, and so it is dominated by the world. When President Coolidge recently said, "what this country needs is more religion," he had in mind the ideas of Christ which work in men like leaven in the bread. These ideas of God and immortality, of the worth of the soul and its immediate responsibility to God, are what made the Roman slave greater than his environment. They have kept certain races in the forefront of civilization and made it impossible to enslave them.

If American workers will stick to Christ and His Church and be true to them, they can make their present advantageous position, but the stepping stone to a larger life and a more perfect freedom in a larger world. But they must have the conviction and courage of this lighthouse keeper and obey God's laws resolutely, uncaring consequences.

Then they will find that manly independence of spirit, the real solvent of all our social problems. But the chief function of law is to protect such courageous souls. To say to the economic oppressor, "thus far shalt thou go and no farther." Because a man is willing to suffer for his convictions, does not abate the obligation of society. It rather enlarges it. The two working together make real progress.

What Makes An Act Immoral

The shallowness of ethical education as it is imparted today in too many of our schools, is brought out in the following quotation from an article in the October issue of "Moral Welfare." I was talking with a young student and in the course of our conversation he said, "If you say to me that to take a drink is immoral, I cannot agree with you nor find the ground of your statement, but when you say that drink injures my health, stimulates my lust, mars my

efficiency, I agree with you. Prohibition has confirmed all these things. It appeals to my reason and I know that the appeal rests on fact."

One of the tests of the morality of any act, is as to whether it does evil or good. If its effect is evil the act itself becomes evil. If drinking intoxicating liquor does all these things which this young man agrees that it does, and under present conditions he might have added, putting temptation in the path of the weak, encouraging lawlessness, and sharing the guilt of crime, it makes that act immoral and the education of any normal youth that has failed to connect the effects of conduct with the moral quality, is deficient. Any school boy who had listened each day to the reading of the Scripture without note or comment through the primary grades ought to have caught that point and not have been guilty of so shallow and inane an utterance.

It is just that connection that our modern education is failing to make and so is losing the power of conscience and divine authority in the support of good law and ethical progress. One of the essential principles of the Christian ethics is, "As ye have opportunity, do good unto all men;" and it certainly is the business of all state schools to teach that principle and apply it not only to the drinking of alcohol, but to all conduct.

An Unsound Method

Twice in the last few months, have cases become nationally prominent wherein the State Courts have been judges of their own actions upon appeals of defendants against them. The most recent case is that of the Rev. Edward Shumacher, superintendent of the Anti-Saloon League of Indiana, who, because he criticised the action of the Supreme Court of Indiana, in cases already closed, was tried for contempt, slandered by the Court, fined and sentenced to jail. The point to the case is that the matters criticised were history and not pending cases, and they sat in judgment on one charged with an offense against themselves.

Another illustration of this, was Judge Thayer's sitting in the case of Sacco and Vanzetti on the appeals against his own alleged prejudice in conducting the case.

Entirely apart from the question as to whether these courts were right or wrong in the first instance, it is quite self-evident that no man is at all certain to be an impartial judge of the rectitude and fairness of his own actions.

"When self, the wavering balance shakes,
'Tis seldom right adjusted."

It is more than time that the State Courts set their house in order in this matter. Every attempt to uphold their dignity in these affairs by fines and imprisonment will bring upon them more and more the distrust of thoughtful people, the hatred of the radicals and the contempt of all.

Respect for our courts is vital to our type of democracy. That respect can easily be won and held by learning, justice, fairness, honesty, good sense and loyalty to the law and the constitution, by the judges themselves. It can, and always will be lost by making the court a means of persecution and defeat

of the law, rather than of upholding it. It rests with the judges themselves, as to how much the public respects them.

Wrong Diagnosis

Suggesting a ten year holiday for science was a bit of whimsical humor sprung upon the British Association for the Advancement of Science by the Bishop of Ripon. His reason was that the world needs time to digest what has already been discovered. The good Bishop may as well ask for a holiday in economic production, or population growth. The world does not need such a cessation of investigation. We can never have too many facts. We can never cease the process of digesting these facts, any more than we can cease digesting food. What we need is more careful appraisalment and interpretation of facts new and old; more humility and conservatism in speculating on these facts; and fewer people exploiting these raw facts in popular literature. What corresponds to the art of applying chemistry and discovery in the sphere of physics, needs a considerable development in the sphere of biology. Not a holiday, but a speeding up in the organization and development in this backward department, is what is needed today.

Movie T. N. T. Hypocrisy Bombs

The following article appeared in the "Moving Picture World" for September 17, and will be interesting as revealing the point and method of attack upon the bill that will probably be introduced into Congress to succeed the Lankford Bill which died with the Sixty Ninth Congress. The article is in the left column and our observations concerning it paragraph by paragraph in the right.

A Real Menace

1. According to a special story in the New York World, The Lords Day Alliance, the Anti-Saloon League, the Methodist Board of Temperance and other reform organizations are planning a drive for the nation-wide enforcement of the Puritan Sabbath and general improvement in morality.

2. The plan is to secure the enactment of such a law by Congress for the District of Columbia and to use this as a model for all other states.

3. On the face of it the idea is absurd. But to suppose that a very minute fraction of one percent of our population should impose its will upon the country and at this modern day enforce the strict observance of the Sabbath, is no more absurd than the surge toward prohibition once seemed to be.

4. Twenty years ago the idea of universal prohibition was laughed at, yet it became a fact. Its enforcement is both a farce and a national scandal, but the law is on the statute books and its revocation is a practical impossibility.

The Real Menace

1. This story is taken from the wettest, most unreliable newspaper in New York City. The only real fact about it is that plans are being made to try again for a Sunday Rest Law for the District of Columbia. The Anti-Saloon League is not in it.

2. There is no plan to advocate or secure any Puritanical law for the District, but simply one which will forbid predatory business, commercialized amusements and entertainments and unnecessary labor which disturbs the peace. It is considerably weaker than in several of the states.

3. One percent of the people back of this. The most foolish thing is to despise your foe as to his number or morale. One out of twenty nine of the members of the Protestant Church. His estimate is not very complimentary to the sincerity of Christians.

4. This paragraph reveals the un-Americanism and moral backwardness of this writer, presumably the editor, his sympathy with the old lawless saloon and the fact that either he is a consummate falsifier or too densely ignorant to be at large in newspaperdom.

5. Not many supposed that the prohibition move would succeed and so few were sufficiently interested to oppose the movement. When general interest at last became aroused, it was far too late to combat the insidious and well organized efforts of the small but perfectly cohesive body.

6. The actual result of prohibition was to fatten the purses of dishonest officials, to destroy health and often the lives of those consuming bootleg liquor, and to make us a nation of habitual lawbreakers.

7. Enact a law which will bring about bootleg golf, bootleg Sunday papers and bootleg pictures and the condition will become infinitely worse.

8. And yet we will have precisely such a law presently if we repeat history and regard the newest drive as something too obviously impractical to be taken seriously.

9. The evil must be combatted before it grows too great to be overcome, and the screen can be made a powerful factor for education if used in a proper manner.

10. Hypocrisy makes it difficult to fight this measure in the open. No one cares to go on record as opposing the observance of any kind of religious performance.

11. But this is not the point at issue. There are many ways of observing the Sabbath without conforming to the bleak and rigid requirements of the bigots. It is that to which objection really is made, but they becloud the question.

12. Who are these few that they shall be permitted to require that worship be conducted only upon their own narrow viewpoint? From this angle the initial bill should be fought so strenuously that even the professional reformers, who fatten upon the moneybags of the more affluent and indolent laity, shall be permanently discouraged.

5. This was the view twenty years ago along the Atlantic seaboard about New York. But that very year, plans were openly made for the drying up of about twenty states preparatory to the final blow. A good many millions supposed it possible then. The forces were neither small nor a unit, nor cohesive, but were becoming massive in numbers and disgusted with the lawlessness of the saloon crowd.

6. The actual result of prohibition outside of such un-American cities as New York, Philadelphia and Chicago, which are still fighting the Revolutionary war and the Whiskey Rebellion in their politics, is that it has reduced the consumption of liquor by nine tenths, cut down the death list of alcohol, decreased vastly the liquor graft and merely brought the criminal gang of lawless rats out into the light, from under cover of the saloon.

7. This is simply a notice to the public that these "malefactors of great wealth," which are in the motion picture business will not obey any law that cuts them out of Sunday operation if it is passed. As to golf and Sunday papers, there was not a word in the Lankford Bill which touched either of them and they know this to be a mendacious insinuation thrown out as a smoke screen, to hide their greed.

8. In their lying insinuations, their beclouding the questions with false issues, in their contempt for the consciences of the workers, in their disregard for social welfare, and devotion to money grabbing through exploiting the weaknesses of youth and inexperience, they are repeating history.

9. This is simply unmasking their batteries. Let these men try it. They will find that the consciences of Christians will enforce a boycott that will soon bring them to their senses. If they want to unite the dry forces and the lovers of a Sabbath rest day they can easily do it by opening up on prohibition and Sabbath laws.

10. Whose hypocrisy? Their own. They know that no form of religion or worship is involved in these Sabbath laws, especially the Lankford Bill. This charge simply emphasizes their stupid underestimate of the intelligence of the American people. What do they care for people's religion.

11. The point at issue is that they want a subsidy for their business in the form of an extra day's pull at the pocket book of the public and any man is a "bigot" who stands in their way. To hide their swinish greed, they raise the ancient dust of "bleak and rigid observance."

12. We know the men and women who are back of this movement. Not one of them is growing fat, but out of their meager incomes are contributing to the success of their cause and the money is coming in small sums from those who do not care to have seven day slavery forced upon them in order to fatten an un-American, unsocial, inhuman bunch of exploiters of sex weakness, and latent criminality.

When we read this our first thought was to say,



Devotional Page



The Holy Spirit in National Life

The common saying, "There is so much of evil in the best of us and so much of good in the worst of us, that it behooves us all to be humbly and hopefully charitable," is just as true in corporate life on a national scale as in individual character. One fact that lies back of this apparently inevitable mixture of evil in human nature, is the presence or absence of the Holy Spirit in an individual, or a nation. It is too frequently assumed that the Holy Spirit's

presence and activities are confined to matters of personal salvation. The postulate that we wish here to lay down is that what is commonly attributed to mass psychology, is the influence of the Holy Spirit on the souls of men who are entire strangers to the grace that is in Christ Jesus. What we call political idealism, social conservatism, humanity and wisdom, are all the work of the Holy Spirit in what has been called "common grace," in distinction from the



effectual calling into the spiritual life.

Four passages of Scripture, if studied aright will throw light upon this phase of the thought.

Acts 14: 15-18 Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, who made heaven and earth, and the sea and all things that are therein. Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people from offering sacrifice unto them.

Gen. 6: 3, 5. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Isaiah 63: 9, 10. In all their affliction, he has afflicted, and the angel of his presence saved them: In his love and in his pity he redeemed him; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: Therefore he was turned to be their enemy and he fought against them.

Romans 1: 21-22 and 28-32. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves selves to be wise, they became fools, and even as they refused to retain God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable unmerciful. Who, knowing the judgment of God, that they that practise such things are worthy of death, not only do the same, but have pleasure in them that do them.

Perhaps this influence of the Holy Spirit upon the masses of the people in resisting the natural tendency of human nature to evil, may be illustrated by the very common operation of the inflation of a pneumatic tire. It must be inflated to be of service. Its natural elasticity tends to expel the air whenever

a leak is developed. If allowed to work out its own way, it soon gets flat and is destroyed. A continuous application of an intelligently applied force from without, is necessary to overcome this natural tendency.

In our thought, four things should be emphasized.

First, in mass psychology and human impulses to good and evil, we are not dealing with impersonal law, but with personal spirits, human and divine. We cannot entirely rest in the assumption that this is "natural law in the spiritual world," but these phenomena are the work of an intelligent personal power—the Holy Spirit. It is true that he works by spiritual laws. He is not lawless. But it is also true that he is above law as we conceive it today. The striving after good and good conditions in life by nations and races are his work among them.

In the second place, the reverse tides of mass psychology are simply the resistance of evil human nature to his urge toward idealism, humanity and wisdom.

Third, God does not always persist in this effort to advance and save races. He sometimes abandons them. The disastrous effect of this abandonment is portrayed in Paul's graphic description of the heathen world, as he knew it.

In the fourth place the patriot's duty in the light of these truths, is not exhausted when he cultivates political and social idealism on the Christian basis. That is the beginning of his civic duty. He must also teach these Biblical truths of national relationship to God and like Nehemiah and Daniel of old, pray for his people as well as for himself. He must learn to trust God's Holy Spirit to do for him what he cannot do for himself, take of the divine things and show them unto men and convince them of righteousness, sin and judgment. Too often, men sink under the burden of an apparently rejected civic message. The cure for that, is to cast that burden on the Holy Spirit. We are responsible for the clear, fearless teaching of the truth. It is his business to create the mass psychology which succeeds in achieving social results.

With apologies to Charles Wesley, we wish his well-known hymn read like this as to the first verse:

A charge to keep I have,
A God to glorify,
A country fair, to serve and save,
To build and Purify.

To serve the present age,
My calling to fulfill,
O, may it all my powers engage,
To do his holy will.

Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare
A strict account to give.

Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die.

PRAYER

O, Thou who art the head of all nations, as well as of the Church, send forth Thy Holy Spirit into society, that He may keep alive a true Christian idealism in our midst. Make Thy believing followers truly courageous in reaching forward to that which is before, and with unfailing diligence teach every word of God, and through the mighty working of Thy Holy Spirit may Thy kingdom come. Amen.

FROM THE WORKERS

Mrs. Shepards' Letter

The campaign in New Jersey is moving along in a most satisfactory manner and new friends are being found to help in the fight against the propaganda which the Mormon elders are using in this state with the foreign population, especially the Germans and Jews. It seems that B. H. Roberts, one of the chief Mormon writers, has put out a tract called "Redeemed Hebrew," and this is being widely distributed in all of their street meetings and many Jewish people are reading these tracts.

At Salem, N. J., we found most effective work had been done by the ministers in stopping all street meetings addressed by Mormon elders. Our good friend and co-worker, Rev. G. W. Rumsey, is now located at Salem, and we enjoyed a splendid visit with him and his good wife.

One of the unusual experiences of our work took place at Millville. The Ku Klux Klan, both men and women attended my Sunday night service in full regalia and "en masque." It was a most unusual sight as they filed in, carrying their many American flags and wearing their striking white and red costumes. They made a most colorful spectacle. They were seated in the center of the church and the citizens in civilian costumes occupied the side seats. They listened with great and deep earnestness and at the close some of their songs were sung and they filed out before the congregation was dismissed.

Atlantic City, with all its unusual charm and Asbury Park with its splendid spiritual atmosphere, have rallied to our work and are giving us a most splendid hearing.

In one of our recent Statesman articles, I wrote of the young Brooklyn girl who had left the Baptist Church and joined the "Church of Jesus Christ of Latter Day Saints" (Mormon), and just recently I have had a long and rather enlightening interview with her. She came to my hotel equipped with her "Book of Mormon," "Articles of Faith" and the Bible and tried to tell me something of the Mormon religion that she was sure *I did not understand*. After several attempts she said, "Why, Mrs. Shepard, I haven't told you one thing that you did not already know." I said, "Did you think you could after my many years in the Mormon center, and my long association with all of the Mormon leaders?" She was especially strong in her defense of polygamy and explained fully how she had reasoned it out to her satisfaction. She said: "The Jews have rejected polygamy—but the Mormons accept the cross and they also accept polygamy." I wonder if some of our readers will now say that the Mormons no longer teach polygamy. This young woman is 23 years old, intelligent and bright and when she expresses herself about polygamy in this way, *I know* and *you know* that the doctrine is being taught to eastern converts.

Have you read the new book just off the press called, "The Builders of

America?" The writers are quite concerned over the fact that so few children are being born in the homes of those with splendid brain and who possess fine temperament, intelligence and health. These "builders" are having an average of 2.9 children in a family. In five generations, two fathers of the "builder" type will leave only twenty-eight descendants. The book deals with real statistics gathered at some length and says that parents of the more religious type in the past, have had almost twice as many descendants and yet the birth rate among clergymen and other professional classes has decreased. But the great point made in the book, is the fact that the *Mormons* are *increasing more rapidly than any other religious group*. Some day, we will awaken to the fact that Mormonism, more than any other one thing threatens the very sanctity of the home; the purity of our womanhood; the safety of the Church and the perpetuation of our American ideals.

Dr. Swift's Letter

Concerning law enforcement in the eastern section of Pennsylvania outside of Philadelphia, the following can be truthfully said:—

Wherever law enforcement agents and agencies are in full sympathy with the Eighteenth Amendment and the Volstead Act the law is enforced and recognized by the most casual observer, and whenever real facts are sought this is found to be true; wherever local authorities have endeavored and are endeavoring to enforce the law throughout the up-state towns and rural districts, a great change has taken place for the better, and in spite of the frequent reports that liquors of various kinds can be gotten anywhere, and at any time, observations and conditions prove the statement to be untrue.

It is also true that wherever local authorities are cooperating with State and Federal authorities, very few open violations of the law can be heard of or found. The best informed and careful observing people are saying: Ten years ago, under the license system it was a common every-day experience to see folks in the smaller towns and rural sections, under various degrees of intoxication, particularly so during the evening hours and almost always so on Saturday nights and Sundays. At present, even where it is reported that much bootlegging is going on, it is comparatively a rare thing to see persons staggering under the influence of liquor. A careful investigation in many sections, in many of the eastern counties, has revealed this fact. In homes where terror reigned among the children because of the home coming of the father or older brothers in a drunken condition at the days end or Saturday night; under present conditions the family are awaiting the home coming of father or brother with the auto or Ford ready for a quiet and pleasant ride in the country, or a trip to the movie with an interesting and pleasant time for all. It is a very uncommon thing to see, either in country or town at the present time, persons in any stage of intoxication. It is now the exception and not the rule to see results of drinking.

There is another interesting and significant fact being observed in wet

sections. Wherever a determined effort has been put forth by faithful officers of the law, the effects are constantly seen in the diminishing number of arrests for drunkenness and law violations. Throughout the whole eastern section of our state wherever magistrates have enforced the law and made the penalty what the law rightly requires; in many cases imprisonment instead of a slight fine for law violation either upon the part of the drinker or bootlegger, there has been and is still going on a diminishing number of violations.

Another question often asked is, "How closely restricted to the down town and slum sections is the rum traffic?"

The same thing is true in the city that is plainly manifest in the country districts. The whole question of violation or enforcement is dependent upon the character and interest of the officers of the law. The political authorities in the City of Philadelphia have challenged the Eighteenth Amendment and the Volstead Act, and wherever any officer feels that he has or will have the protection of the "Higher-ups" he not only winks at the law, but is gathering a harvest of tips and profits, especially so from the bootlegger. But even in such numerous cases lying adjacent to the down town and slum sections infinitely better conditions now prevail than in the days of the licensed saloon, for he gathered his tips and graft then as he does now. Coming from many social workers connected with the various hospitals of the city and benevolent organizations is the encouraging statement that home conditions reaching from the slum districts out to the very borders of the city, are constantly changing for the better and some have reported from a 15 to a 20 percent, and some as high as 50 percent improvement in the residential sections of the city. Where the political situation is such as it now is in Philadelphia, there can be no hope for great improvement. With a dripping wet organization in power, it is easy for the police force to have a closed eye to whatever condition prevails, and a wide open hand to catch whatever is dropped or thrown his way. In spite of all this the careful observer sees a growing tendency upon the part of the Magistrates to give prison sentences to law violators, and where this is done, Dr. Doran reports a 15 to 20 percent increase in seizures of stills with a larger decreasing percent of violators of the law.

A third question often asked is: "To what extent is the well-to-do type of person drinking now as compared with license times?"

This much can be truthfully said: That to whatever extent the well-to-do type of person is drinking, he is doing it, if at all, in an exceedingly more sly way than he has ever done it. It is a well known fact that where ten and even five years ago it was a common thing, at many social gatherings and private parties as well, to hand out various kinds of intoxicating drinks, at the present time there is a constantly diminishing trend along this line. It is surely not so popular as it once was to keep the champagne and wine exposed and for use on the side board. Public opinion among the better class is growing in favor of supporting the law rather than in its violation.

Beginning New Work

Summer vacation in the work of the National Reform Association, does not exactly coincide with that of the churches and of business. Our speakers are in demand through August, in the absence of many pastors. During September, most men want every opportunity to meet their people in the interest of their local work.



Mrs. Shepard



Prof. Dickason



Mr. McFarland

During the month, September 10th to October 10th our speakers held 47 services in six states. There was a good response in attendance, interest and contributions. Mr. David M. McFarland our new Financial Secretary is meeting with most gratifying success. Prof. Dickason is making fine progress in establishing the lecture-entertainment course. Mrs. Shepard still carries a long lead in the number of meetings.



Dr. Swift

Prof. Dickason's Letter

One of the rare treats sometimes coming to the speakers of the National Reform Association is that of meeting the young people in our public schools. Such a privilege has been that of the writer the past few days in Pittsburgh. Fourteen hundred young people in South High; twenty-six hundred in South Hills; twenty-seven hundred in Schenley High; more than a thousand in Bellevue High; twenty-five hundred more in Peabody High—where in the world can such audiences be found? And interested in great questions, too. Why not? They are to be the men and women of tomorrow; some of them will be sitting on judges' benches and standing in the world's great pulpits, and filling its positions of executive and legislative power.

They see the point before it is made, and do not need any one to point a moral. They have brains and are clear-visioned. Many, it is true, are ruining those brains with the cigarette and are spoiling their vision with glittering trifles held before their eyes—BUT we must not forget that we older people are ex-

plotting them in these very directions. This worker is not half so much troubled about the so-called boy problem and the so-called girl problem as he is about two other problems. One of them is THE DAD PROBLEM, and the other is THE MOTHER PROBLEM. If young people are going wrong, and too many of them are, it is because men and women who know better and ought to do better, are setting the wrong example. Flaming dads and flaming mothers are more to be blamed than flaming youth.

What a privilege to meet such a congregation as that of the New Galilee Covenant (New Side) Church! Right on the border of Pennsylvania, among the rocks and hills, they have the stability of the hills about them. Theirs is not a passive interest in reform; it is a part of their religion; they believe in destroying the works of the devil, and know that the National Reform Association is one through which they can give and rest assured that every dollar will count in results. Giving, combined with their gracious hospitality will make Sabbath, Oct. 9, a day not to be forgotten by this field worker.

Do you want a speaker to address your church? Or Sabbath school convention? Or prayer-meeting? Or high school? Or rotary, Kiwanis, Civitan, Lions' or other clubs. Do you want a speaker for any occasion, religious or secular? Do you want a really worth-while lecture course of four numbers, semi-popular, but getting down to fundamentals? If you do, the National Reform Association has organized a Service Bureau. It is not commercialized. It wants to help you. In addition to its own regular staff of speakers it has enlisted the cooperation of a number of men with real messages, and is able to supply every demand. Write for what you would like to have. Address Service Bureau,

J. H. DICKASON.

The Jews and Religion in Education

W. S. FLEMING

One of the sad facts we face is that the Jews, high grade and worthy citizens, as a rule oppose the religious element in public education.

Occasional instances of the fact have appeared through the years. In 1908 a Jew joined with a Catholic and a free thinker in an effort to shut the Bible out of the schools of a town in Texas and carried the case to the state Supreme Court. In Louisiana in 1915 the same thing occurred. Within two years past a Jew sought to shut the Bible out of the schools of a city in Minnesota and took the case to the state Supreme Court. In 1884, the Chicago school board passed a very wise rule forbidding sectarianism and controversial matters in the public school of the city, and at once gave the new rule a very unwise interpretation which shut the Bible out of the schools. A Jew was president of the school board at the time, and though there is no record of the brain in which the rule was born, one does not need to guess twice to hit the truth.

Early in 1925, a very suggestive incident happened in Portland, Oregon. Many thousands of citizens petitioned the school board to provide for daily reading of the Bible in every school room. I was present incognito at the meeting where the matter was disposed of, and learned that the board turned down the petition because one prominent citizen declared that if the rule passed he would take a case to the Supreme Court. This prominent citizen was a son of Israel. A few years previous this same Israelite was a member of the state legislature and presiding officer of the lower house. One morning the chaplain for the day failed to appear, and the Jewish presiding officer refused to open the business of the day until a messenger had gone out into the town and secured a clergyman to come and open the session with prayer. Then the work of the day proceeded as usual. The question might arise, Is it necessary and right to pray for legislators under public auspices and wrong and unnecessary to pray with school children under like circumstances? Did someone say that consistency is a jewel? He must have been mistaken.

In 1924 when the Bible bill was before the legislature of Iowa, a Jewish rabbi at Des Moines was one of three clergymen who bitterly opposed the bill. One other was the local so-called Unitarian minister who when called upon to pray one morning in the legislature talked about beauty, culture, and the God we are, the worst travesty on prayer I ever heard. The third was a Missouri Synod Lutheran.

In the California campaign last year, two prominent rabbis of the Golden Gate cities took a very active part in the campaign seeking to keep the school teachers from using the Bible in the schools even if they wished to use it. Both of these were parties to several public debates against the measure. All these meetings were largely attended by Jewish people, most of whom were very bitter in their opposition. And I have not forgotten that a few months before, when a California school teacher sought to ask a few score high school children "Where was Jesus born?" "Name five books of the Bible," "Name five of the Ten Commandments," she soon received a letter from an assistant state superintendent of schools who bore the suggestive name of Cohen, demanding in no kindly tones that the questions be withdrawn at once on the ground that "nothing of a religious nature is allowed in the public schools."

These sporadic cases do not prove much until it is observed that, outside of a single group that apparently has an axe to grind, I have never known a Methodist or Baptist or Presbyterian, etc. thus openly to oppose the religious element in public education.

At least one prominent group of Jews of the nation seem now in open, united positive, frontal attack on not only religion in the schools, but even upon religious instruction during school hours even if given elsewhere. Jews generally strongly insist that religion is the necessary foundation of morality and that religious training is necessary to good citizenship. With that as the basis for their thought, this group of Jews is now in the open with a proposition presented last year. They say "We are opposed to any form of religious instruction as

part of the public school system or during public school hours." They held that such instruction as they oppose is "hostile to the principles of democracy by virtue of which each group is entitled to the right of religious liberty, and the integrity of its religious interpretations." Then they present their suggestion as to how to meet the situation in the following words, "We advocate that the public schools reduce their time schedule by closing the entire school system one hour or more at the end of the school day. The time thus put at the disposal of the children may be used by the parent for such instruction for their children as they may see fit."

The suggestion reveals how far wise and well-intentioned people may go in a wrong direction when obsessed by an idea. There are no better friends of the public school system than our Jewish citizens, and yet they are willing to close the school house doors of the nation about a sixth of the time and allow the vast majority of school children to run the streets or go where else they please in order that a small minority may have a little more religious instruction than they now receive. The full size of the horror may be seen perhaps by taking Jewish figures. Of the 1,600,000 Jewish children of school age now in the country, about 80,000 are now receiving week day religious education, all told about 5 percent. The Jewish suggestion would permit the 95 percent to run the street an hour a day in order that the five percent may have a little more religious education. These conclusions can be denied, but when thought through, that is exactly what the suggestion amounts to.

And that is the suggestion now being made by Jewish leaders in all parts of the country where ever any question is raised that touches the issue of religious training of the young.

In many sections of the country the Catholics' do not have parochial schools, and they ask that Catholic children be excused from public schools at stated times to attend special religious exercises. There are few Jewish parochial schools in the country, and probably in every town and city where there is a synagogue, Jewish children universally absent themselves from school several days at a time upon numerous occasions during the year on account of some religious festival. Under the Jewish suggestion, either these Catholic and Jewish children could not be excused or the entire school system would be closed. In Chicago there are 500,000 children in the public schools 55,000 of whom are Jewish. Would we have to throw the 445,000 upon the streets several times a year to permit the 55,000 to go to church? Or would the school authorities have to say to the 55,000 "We will not allow you to go to church today even though it is a holy day among those of your faith"? I wonder if the Jews themselves want that system. We doubt if they have thought through their own suggestion.

And then will the Catholics accept it and thus deny hundreds of thousands all over the land the privilege of church on stated holy days through the year?

And what about those who believe in and seek for week day religious education, with children excused from school at stated times to attend religious instruction elsewhere, will they fall into this snare?

Of course we know perfectly well that if there were no New Testament

with its Christ, the Jews would not object to religion in the public schools, and the real ground of their objection, unconsciously, perhaps, but none the less actually, is their opposition to Christ. Thus we can see that their suggestion is merely a means of leading us away from the Christ that made our civilization. In this whole matter the Jews need to remember that just in proportion as Jesus Christ is exalted and his teaching followed, in just that proportion do Jews find safety and religious liberty and the right to live their own lives as they please.

The American people are extremely patient, and in the long run they are wise, far too wise to accept such a suicidal suggestion. The surest way to atheism and national downfall and Jewish persecution is to keep Christianity out of the schools of the land.

Dr. Carpenter's Letter

There are very few people, unless they are giving the subject special attention, who are aware how far reaching is the effort to prevent religious instruction in connection with education.

Just a few days since I was told by a minister, who has specialized in daily vacation schools, that some of the parents came to him recently and requested that nothing be taught their children concerning God. Their remarks were that the instructor could teach anything he chose except he was to leave that "stuff" about God out.

Many people imagine that this idea of religious instruction in the public schools meets its opposition just here and there and that there is no organized or well defined plan to it. In this they are mistaken. No matter where it is undertaken you can always tell before hand the source from which the opposition will come.

If it is merely desired that a few verses be read from the Bible each day in the schools it is surprising how soon opposition arises. I am speaking more especially of States where Bible reading in the schools is not compulsory, as it is in our State of Pennsylvania.

Notwithstanding the fact that we have such a law in Pennsylvania, I am told on good authority that there are efforts being made quietly to circumvent the purpose of the law. A principal in a high school in one of our cities told me recently that he had been approached with the suggestion that the Bible reading in the school should be confined largely to Proverbs.

A principal in another State, where they do not have a mandatory law as to Bible reading in the schools, expresses the earnest hope that they would soon have such a law.

He said that the schools where he is principal had daily Bible reading and that there was opposition on the part of a very few students, perhaps four or five but that they were disturbing and annoying the whole school over the matter. The principle part of the opposition was being heaped upon the principal of the school. He said if the state would make Bible reading in the schools mandatory that he would have the authority of the State back of him and could not be personally censured for insisting that the law be obeyed.

Our Exchanges



THE Roman Catholic Church in Mexico is not resisting (as Baptists are in Rumania) a policy of differential treatment directed against itself; what it resists is similarity of treatment and equality of status with other religious bodies.—*Missions*.

THE pronouncements of the advocates of "personal liberty" show us what we may expect if we try over again the ineffective plans they now propose, as if they were new and original. For they openly advocate the violation of our laws, even of our Constitution! Just as they have always been law breakers so they are law breakers now.—*Watchman and Examiner*.

IN the crowded streets, the play instinct of boys and girls its only expression in dodging policemen and risking life stealing rides on passing vehicles. The victim of such an environment, finds an impish pleasure in the forbidden. He degenerates into a crooked wit. There is a shallow sophistication of the streets. The qualities which the street boy admires, are agility, hardness, toughness, sharpness and a vicious insolence. These are the qualities which stand high in the estimation of the gang. When we see literary reputation made by the exhibition of these qualities, we have reason to believe that we are dealing with the gang spirit.—*Samual McChord Brothers, in The Atlantic Monthly*.

THE world needs a centre of information with so full an index of societies, institutes, government bureaus, university, private and commercial laboratories and individual students devoted to researches and explorations that, by using the mail, telegraph, wireless and special messengers, it can learn, and pass on to properly accredited inquirers, the latest discovered facts in the fields of pure and applied science, technology, invention, geography and commerce.

The world needs this active fact-finding centre to check waste of time, energy and money in needless repetitions of expensive experiments, of prolonged studies and observations, of erroneous conclusions and constructions in thousands of laboratories, factories and shops, and of expensive errors due to insufficient knowledge of what has been learned by inquirers the world over in chemistry and physics in all their applications.—*John C. Dana, in New York Times*.

Nobody can listen to President Butler on any general subject and not marvel that a man of his training should have put himself in so bad by his prejudiced stand against the eighteenth amendment and congressional enforcement. It only illustrates again where illustration was not needed that a man may

be as wise as Lord Bacon and yet do as foolish things as Lord Bacon did.

—*Harvey Ingram, Des Moines Register*

MAKE all allowances for froth, frivolity, and outbursts of reaction, and this post-war, impoverished Europe can still, in the matter of morality, pay twenty shillings in the pound in comparison with the ages that went before it. There is a livelier sense of social responsibilities, a keener sense of justice, a wider abhorrence of cruelty in forms that were once accepted as inevitable.

—*Manchester Guardian*

WE have order and friendly relations on the American continent because we have a code of rules and a competent court and the sheriff. Nobody can consider world relations and not know that we shall have "amity" there when we get the same adequate means of adjusting differences and not before. To talk of encouraging friendly attitudes of mind, and friendly understanding, and to end there will be in world affairs just where it would be in community affairs.

—*Charles Evans Hughes*

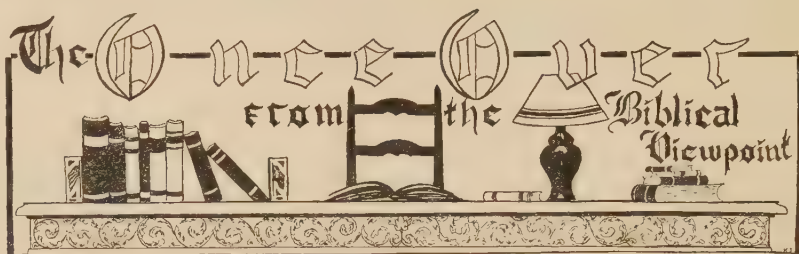
THE world paid as much to see the Tunney-Dempsey fight as would be required to install a hydro electric plant sufficient to supply all of North Central Washington with power. The gate receipts of this hippodrome event would build and finance a 10,000-acre irrigation project. It would pay for all the new building that has been done in Wenatchee for the past three years. And the joker of the entire affair is that not 25 per cent of the people who paid this money were able to see the fight even with opera glasses. —*Wenatchee World*

SO large a place did the Bible hold in the lives of the founders of our republic that when the Revolutionary War cut off the supply of Bibles from England, the Continental Congress, in 1777, took action towards obtaining Bibles from Holland. The thought of the Congress that authorized the printing of the first American Bible was audibly expressed by President Grant nearly a century later: "Hold fast to the Bible as the sheet anchor of our liberties. To the influence of this book we are indebted for all the progress made in true civilization and to this we must look as our guide in the future."

—*Bulletin, Moody Bible Institute*

ALL of this sophistical plea that churches and ministers must adopt moral, but renounce "political" assistance for the betterment of men is fast dying of the anemia from which it deserves to die. Bishops and canons and general assemblies can not save it. If a political election involves a moral issue, bearing on heart and home, the church which awesomely tells its ordained watchers that they must hold their peace and quit themselves like muzzled dogs upon the watch towers, saving dignity while losing men, guarding their "influence" by never using it—such a church, or such a bishop, or such a preacher, will do more to empty all churches and rob all preachers of their power than anarchists and agnostics ever began to do.

—*R. E. Knowles, Toronto Daily Star*



THE PERMANENT COURT OF INTERNATIONAL JUSTICE. By Quincy Wright.
Published by the Carnegie Endowment for International Peace. Paper 25
cents. 60 pages

The history, the composition of, the working of and our relation to this
Court are clearly set forth in this pamphlet. Probably the best thing for the
peace of the world would be for every American voter to read this pamphlet.

THE PRINCIPLES OF NON-RESISTANCE. Paper, 60 pages. Price 10 cts.

SYMPOSIUM ON WAR. By John Horsch. Mennonite Publishing House, Scott-
dale, Pa. Paper, 40 pages. Price 10 cts.

The latter of these pamphlets is a remarkable collection of the writings and
utterances of men for the last three centuries on the subject of war. Anyone
who is speaking or writing on the subject of peace and war, will find it valuable
as a source of strong ideas.

As to the first, it is an interesting bit of the history of the position of the
Mennonite Church on the subject of the Christian's relation to war. It covers
the three centuries of the life of that Church. It is well known to all students
of the Church's history, that this Church differs from the Calvinistic or Re-
formed Churches as to the nature of the State, its relation to Christ, the duties,
rights and obligations of the magistrate. In those differences are to be found the
roots of the different policies of pacifism and State self-defense. *The Chris-
tian Statesman*, while whole heartedly contending for peace on earth, cannot
commend the pacifism advocated in this book, but we can commend the book as
a plain statement of their views in which any one who wishes sympathetically
to study them, can find the material.

THE CONCORDANT VERSION. New Testament. Concordant Publishing Com-
pany, 2823 E. Sixth Street, Los Angeles, Cal.

Of the making of versions, there seems to be no end today. We are rapidly
approaching the conditions which prevailed in Great Britain at the close of the
sixteenth century, when many versions of the Scripture, were competing for
popular use. The church was satisfied with none of them. The assembly of
scholars which made the present so-called Authorized version was really brought
together by the church leaders, though officially called by King James I in 1604.
Their work, by its excellence, drove every competitor from the field, although
it was never legally authorized, as its name improperly implies.

Today we have many versions. The Authorized, the Revision of 1880 commonly called the English Revision, that of 1900, commonly called the Nelson Bible; the revision of 1911 which is the American Bible Society's centennial and tri-centennial memorial. Then we have the Moffat, the Vernacular, and several others privately prepared. Now we have this one.

The book is attractively though not very durably bound. The idea is to give an exact, uniform, literal rendering of every word. In doing this all ideas of elegant classic English, have been abandoned. Clinging so closely, as the translators have done, to the exact rendering of individual words, has compelled them to leave it only half translated. The sentences and the forms of the verbs, are not English at all, but Greek.

It will be valuable as a reference book for scholars, but the average reader will find it as foreign, or, more so, to his accustomed forms of speech, as the Authorized version. Several questions are forced upon one as he reads it. Why capitalize even the pronouns which refer to Jesus Christ and always put the words Spirit and Holy Spirit in small letters? Why translate the third personal singular pronoun when referring to the Holy Spirit, in Rev. 19:7, "Its"?

Is it intended to repudiate the distinct personality, or the deity of the Holy Spirit?

Why translate "goats" as "kids" in Matt. 25 and Lamb as Lambkin in the Revelations?

Why not translate the word "ecclesia" and use "church"?

We rather like the translation of Rev. 1:5 "The suzerain of the kings of of the earth," though why not the same rendering in Rev. 19:16?

Then if strict uniformity in rendering the same word is to be the rule, why in the case of the Greek preposition "en", depart from it in Rev. 6:8 "en romphion" and translate that "with the sword." We wish we could commend more highly than we can, this earnest effort to make the Scriptures more easily comprehended by the average reader, but we suspect lovers of good English, will still read the Authorized version, and scholars, the American revision.

THE YEARS OF MY PILGRIMAGE. By Charles Anson Ingrham. Central Publishing Co., Cleveland, Ohio. Cloth, 139 pages.

This autobiography is a strand of the Scotch-American life running through the fabric of our national life from Revolutionary days until the present. Entirely apart from the main character it reveals interesting sidelights on American life. It is delightful reading. The author a man of versatile interests has been doctor, reporter, author, lay preacher, farmer and reformer, and through the latter part of his life largely at his own charges. The story reveals not only a delightful character but also at what price American progress has been purchased. His has been a life that America needs in increasing numbers for the future, if our idealism is to be preserved. Lord Bryce once remarked that America needs gentlemen of leisure who can serve their country at their own charges. Here has been a man who might have lived a life of leisure but who had devoted that leisure to a varied type of service. May his tribe increase.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

My dear Dr. Parsons:

I wish to thank you for the book, "Christian Civil Government In America" issued by your Association. It is interesting reading, and contains many valuable facts.

You will find enclosed check in sum of two dollars for one year's subscription to *The Christian Statesman*.

The creation of a healthy atmosphere throughout the Synod for the enactment of a sane Sunday rest law by the California Legislature is one of the objectives of the Moral Welfare Committee of Synod.

I realize that we will have to be wise and tactful in the kind of a law that we advocate.

Out of your experience kindly suggest the various points that should be included in such a law.

With pleasant memories of my recent visit and with very kindest regards to one and all, I am,

Very sincerely yours,

My dear Sir:

Your letter received. Under another cover we are sending a copy of the Digest of the Sabbath laws by Dr. Wylie, and some other pamphlets which may be helpful in your work.

Perhaps I might add a few suggestions out of my own experience in helping to frame such bills. First of all, I would call it a Civil Rest Day and avoid speaking of it in either the Bill or the publicity matter as the Holy Sabbath. The state is not so much concerned with its religious character, as it is with enforcing the principle that "all must rest, in order that all may rest."

I would avoid touching private labor of Jews, and Seventh Day Adventists and have a clause specifically exempting that type of labor and making the conscientious observance of another day a sufficient defense.

I would also avoid too rigid restrictions on hotels, restaurants, refreshment places and garages. Many laws are defeated because of attempting too much along these lines. I would exempt necessary labor, work of charity and religion. But I would make it cover all unnecessary labor which disturbs the public, involves the labor of others or is carried on simply for profit. Make it prohibit all commercial lines which are seeking a seventh day subsidy for their business. This is what picture shows, commercialized sports and musicians unions and many lines of industry and business are doing. Then I would definitely prohibit commercialized sports or public entertainments, which by gathering large or noisy crowds disturb the day, involve public utility work or which simply seek to gain advantage for their business by utilizing the day. Make it as short as possible to be clear and definite.

EDITOR.

Gentlemen:

I received the October number of *The Christian Statesman* today. Fine. I have gone over it hurriedly, and it certainly is a great issue.

Just one or two criticisms which are not condemnatory. (1) A conflict of thought. On page 2 is the statement "Begin with the largest of these, Roman Catholicism. It has no hesitancy in declaring its purpose to make this country a Roman Catholic country. That was the purpose in the Eucharistic Congress." Then on page 15. No one who knows American conditions fears today any immediate aggression upon civil liberties by Rome." All right and good, if our Protestant people are awake today throughout the nation, but if they are asleep everywhere here as many were in Braddock on last Tuesday's election, the danger is rather very immediate.

(2) The League of Nations and the World Court. On page 25 you mention the fact that the influence of the Protestant Church "failed signally in securing the Christian ideals in two of these important international policies, the League of Nations and the World Court." The idea of a World Court and League of Nations is fine, but enclosed you will find a pamphlet "Why the Ku Klux Klan opposed the World Court." This probably was the reason nearly all pro-World Court Senators went down in defeat at the election a year ago, and the majority of the Protestant ministers and lay people have been opposed to the League and to the World Court as at present constituted, unless there be binding and protecting resolutions.

With continued success for your great magazine.

Sincerely yours,

My dear Friend:

Your letter of the 26th is just at hand. Thank you for your words of kindly criticism and appreciation. I realize the difficulty of keeping up every detail of the magazine perfectly, and am always glad when my readers call attention to these little slips. What you mention in the enclosure, the dominance of Roman Catholics in both the League and the World Court, has been in my mind for some time. However, much of this you will find grows out of our absence from these things. When we refused to enter, this became the policy to hold the rest of the American continent in the League. I doubt if this policy would have been pursued if we had been there in active leadership.

Perhaps I might take exception to one or two items in the World Court document. Finland is not essentially a Roman Catholic country, neither is Bulgaria, or Abyssinia.

It has been a matter of profound regret to me that this situation has developed, and I can scarcely agree that this was the prime cause of our rejecting the League. There is in the world a considerable majority of nominally Roman Catholic powers and though the Protestant powers outnumber them in wealth, culture, military power and administrative ability, they are numerically in the minority. This fact is bound to be a disturbing one in every attempt to establish the machinery and law of international peace. My only feeling and purpose in

thus writing, is to suggest that in my mind there is a better way for this than aloofness, as this seems to play into their hands. I do not see where we could suffer from this if we take over our proper place of leadership.

I am not writing this for controversy, but to suggest to you the way the problem appeals to me. Thanking you again for your interest I am,

EDITOR.



One cannot judge the value of a field by the color of its soil or its fences; the final test is the crops it produces. So the final test of a civilization is the kind of people it produces.

Will Rogers' spiel about the Boulder dam that we heard over the radio last night, reminds me of a badly burned piece of toast. We like toast, but not cinders.

"An atheist laugh's a poor exchange, for Daity offended."

When the melons quit hobnobbing with the squash, the office holders with the professional politicians and the theological professors with materialistic phil-

osophers, we shall all be better off and better pleased.

Loving service kills social and race hatred as surely as clover kills Spanish needles.

True loyalty to Christ promotes peace among all His subjects, and sad to say, war with the rest of mankind.

One of our church papers makes a distinction between the "Church Christ" and the "Rotarian Christ." Come to think of it, there is the same difference as between wheat and cheat, yet they look alike until dinner time.

The literary, smart ones just now have turned their weapons on Christians and churches like Juvenal in the first century. They say we are a disagreeable, ill-natured, gray set. Well, a butterfly may be more attractive than the bees you will find active among the apple blossoms, but most people like honey better than worm eaten apples.

I side-grafted a Black Tartarian bud on a wild cherry stock a few years ago. I let it grow a year before I cut the old sprout back. Now I have splendid cherries, true to type. That is the way it seems to me, that the Apostles of Jesus treated the Jewish Sabbath. They grafted in the resurrection day and Christ in His providence cut back the old stock and the new grew into our Christian Sabbath.



RADIO REACTIONS

The Herald of Gospel Liberty, characterizing some religious courses in Religious Education.

"Pretending to be religious, yet striving to get as far away from religion as possible."

If we have read Mr. Fleming's articles aright, that would aptly characterize the Religious Education Association.

The Pittsburgh Post-Gazette, speaking editorially.

"The world cannot get along without religion, and does not want to try to get along without science."

What the world needs to do today, is to make a sharp distinction between science and metaphysics on one hand, and religion and philosophy on the other. Both science and religion suffer when they get their springs fouled by muddled speculations.

An American globe-trotter on the League of Nations.

"The League of Nations would be much better if there were not so many foreigners in it."

"We are afraid it was that sort of psychology that has kept us out of the League. It would be perfectly ideal if we could make all nations over into American Protestants, but unfortunately we have to make and keep the peace with a world full of nations that are not so, but are decidedly something else."

Andrew Volstead, talking to the Associated Press.

"It is my opinion that the provision of the law which forbids possession or sale of

materials designed for use in manufacturing intoxicating liquor, if enforced would break up the private manufacturing of liquor."

Right he is, and if Messrs. Mellon, Lowman and Doran will say to their force, "raid every man who has these materials for sale," it would turn the trick. But what a rumpus it would make in the hardware and the dime store business.

Some one from London in the Daily Press.

"Scientists have discovered that oranges contain more vitamins than limes and rum neutralizes the benefit of orange juice, so the British navy is now lining up every morning for just plain orange juice."

Just about thirty years behind our navy in this. We predict that twenty years from now, cousin J. B. will be on the water wagon.

Senator Walsh, of Montana, speaking to a reporter.

"It would be bone-headed politics for the Democratic Party to touch Prohibition in its platform. It should stick to tariff reform, farm relief and political corruption as its issues."

That is the way Douglass and the Democrats of his time talked, but the irrepressible conflict of that day would not stay under hatches. Neither will the Prohibition question, today.

"Truth" Roman Catholic organ of New York, broadcasting.

"Candidates in this country do not base their claims upon their religion."

Very true, but voters have a way of using a candidates' religion as a side

light on the way he will probably act should he get into office.

The Toronto Evening Telegram, broadcasting editorially.

"The more the United States and Great Britain keep their heads apart and avoid negotiation in times of peace, the more surely Great Britain and the United States will get their hearts together in times of war."

The need of the hour is some means of getting their hearts together in times of peace. That is what the League of Nations would have done and some such law system must do in the future.

The Pacific Christian Advocate writing editorial.

"We have no notion that any argument will affect the wets. What they have is a thirst and ginger ale will do them more good than facts and reasons."

The real trouble is that ginger ale has as little appeal to an alcoholic thirst, as facts and reasons have to an alcoholic intellect. "We want our liquor," is all they know or care to know about it.

The Pittsburgh Post-Gazette broadcasting in its feature columns,

"If you think a man is broad minded it is probably because he doesn't care a hang about going to the Devil".

Yes, we've noticed this moronic tendency in estimating people. And the more recklessly the person is driving this road the more they have their machine plastered with the proclamations of broad mindedness.

Bishop Johnson, speaking in the columns of the Religious Herald.

"People who hate venomously, can never rule wisely."

True enough. For to hate the sin and love the sinner is not to hate venomously. Any other hate carries the venom fatal to justice and good will.

Destructive, vindictive criticism of the government is a vile weed. Constructive, loving criticism, is the fairest product of a Christian civilization.

Movie T. N. T. Hypocrisy Bombs—Cont. from page 29

Mr. Hays! Call off your dogs before they get hurt financially, but we have recently learned that Mr. Hays has assured the Lord's Day Alliance that neither he nor any member of the organization he represents will take any part in campaigns against any Sabbath law. So until we see evidence to the contrary we shall have to recognize this as one of the verbosity bombs of the Distributors who are not in Mr. Hays' organization. So we say to them instead, The recent Chicago strike of the musicians ought to show you how easily the public can get along without movies if it takes a notion to do so.

Dr. Carpenter's Letter—Cont. from page 39

It seems to me that it is very unfair for a State to stand aside and thereby allow the principal or teacher of a public school to be the target for all the unfair and unreasonable criticism and opposition that may arise from requiring the reading of the Bible in connection with their duties as an instructor.

I firmly believe that there is a growing tendency on the part of school teachers, in states where Bible reading is not compulsory, to avoid the opposition and criticism that may arise by not having the Bible read. This, of course, is exactly what the enemies of the Bible and religious training want. It is playing directly into their hands.

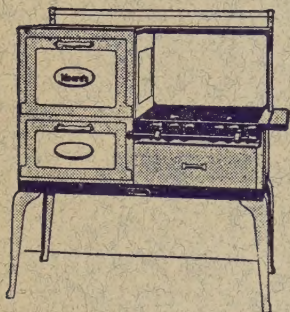


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Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

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"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

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EXPIRATIONS—The time of expiration is given each month on the wrapper. Special notice will be sent in advance. Please notify us soon after receipt of last copy if you wish discontinuance.

RENEWALS—Please specify "renewal" and write name as it appears on the label.

CHANGE OF ADDRESS—Change of address or notice for discontinuance should reach us by the first of the month. Do not fail to give both old and new address. Acknowledgment will be made by change of address on the wrapper.

SPECIAL TERMS TO CANVASSERS